

# THE STUDENT WORLD

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Dr. W. A. VISSER 't HOOFT *Editor*

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## EDITORIAL

*The Pacific Area Conference of the World's Student Christian Federation was held at Mills College, Oakland, California from August 23 to September 2, 1936. The 140 delegates represented Student Christian Movements of the following countries : Australia, Canada, China, Hawaii, India, Japan, Java, Korea, Mexico, New Zealand, the Philippines and the U.S.A. There were also Federation leaders or guests from Great Britain, Germany and Holland.*

*The programme was drawn up by a programme committee on which each of the Student Christian Movements in the Pacific Area was represented and of which Helen Morton was chairman and W. A. Visser 't Hooft secretary. Local preparations were made by a committee of which Bishop James C. Baker was chairman and Ralph C. Scott secretary. The Federation owes a very special debt of gratitude to this last group of men and women, who raised a special fund for hospitality and travel subsidies to delegations from overseas. Francis P. Miller acted as Chairman of the Conference.*

*This present Number of The Student World does not contain a full report of the Conference. It represents the reports*

*of the National Movements to the Conference, some of the main addresses, and the reports of the Conference Commissions.*

*What the Conference has achieved will become manifest in the common life of the Student Christian Movements around the Pacific Ocean and in the lives of individual delegates. But this much may be said already, that (in the language of the Commission on Message) there was strong evidence of the fact that we have "a common life grounded in a common loyalty". Is that not precisely what the countries of the Pacific Area as well as the rest of the world need most today?*

V. 't H.



## Towards a World Christian Community

FRANCIS P. MILLER

If most of us were asked what it means to be a Christian, we would reply that it means a personal faith or a personal ethic or a personal commitment. All of these answers are partially correct. But, all of them are incomplete, because all of them are thoroughly individualistic. And Christianity is never individualistic. It is personal, but it is also communal. I wish to speak tonight about that forgotten but essential element of our faith — "Christianity as Community".

Why is "Community" a necessary ingredient of "Christianity" ?

As Christians we believe that God is making things in this world. We believe that God makes and sustains the order of nature. But we also believe that God has made man and desires to establish a certain type of relationship with man. And the creative and redemptive power of God that makes a relationship possible between God and man also makes a relationship both possible and necessary between man and man. Because God loved us, we love each other.

This power of God making for a certain type of relationship between man and man is something quite different from the power or influence for good that you and I are capable of exercising. It is a power that exists over and above anything you and I can do or anything the totality of men are doing or can do.

We know what that power is like because we have seen it operate in Jesus Christ. It was because Jesus lived and died and rose again that the Christian Community came into being. The ties that bind us to each other are ties that also bind us to an unbroken succession of Christian men and women back through the centuries. Through these persons we are bound to the life of Jesus himself. We live in a responsible relationship to each other because members of this very

Community of which we are a part, once lived in a responsible relationship to Him.

In other words, the Christian Community is not an ideal or an attitude. It is a fact. To talk about the Christian Community is not to dream about a Utiopian brotherhood of man or even to indulge in the hope of internationalism. On the contrary, it is to talk about present reality, — the most real society in the world. You and I belong to a great many different social groups. We belong to nations and races and classes. But our membership in the Christian Community has more significance than our membership in any other group, because that Community represents a higher order of reality than these other collectivities. The United States and the Empire of Japan are powerful social entities. But the Christian Community represents a social order which is more powerful and more eternal than even the United States or the Empire of Japan.

This is true because the Christian Community is directly related to God's purposes for the human race. So much so that Roman Catholics speak of it as the continuation of the Incarnation. Though many of us would not be able to use that language, we are all aware of the extent to which the Word does become flesh and dwell among us in the relationships of this Community. We have seen hatred and violence disappear under the transforming influence of the love of God. We have seen a new order of society emerge composed of men drawn from hostile groups who, on every human ground, should be implacable enemies. We have seen this new order of society command the first allegiance of its members in spite of the terrific demands that are made upon these members by their social relations and obligations as citizens. We know that this new order of society symbolizes in the actual world in which we live that city which hath foundations, whose builder and maker is God.

It seems fantastic to talk about such a Community in a world like this. There are, of course, some social forces making for *Community* at the present time. But the dominant social forces are forces destructive of *Community* in the Christian sense of that word.



The directors of these destructive forces are clever enough to know that since God has made man for *Community*, the only way they can destroy true Community is to do it in the name of Community. Hence, they have rallied mankind's loyalty to a series of perverted and false communities. They have taken social groupings which are good in themselves, like nation or class or race, and said these were the only true and perfect communities. They have said that Community is blood or Community is class or Community is State. So great is man's hunger for true Community that he has accepted these plausible substitutes, unaware of the extent to which he was being duped. War and increasing social chaos will in time reveal the hellish nature of the trick which has been played upon him. The fact that the effect of these new communal faiths is to array man against man, people against people and race against race, is evidence enough of their perversion and of the degree to which they represent an utter denial of that true Community which springs out of faith in the family of God.

The smallest units of society, as well as the largest, illustrate the prevalence of the trend in modern life against true Community. Sacredness of personal life is the corner-stone upon which the structure of Community is erected. The smallest social group within which the structure of Community appears is the family; and where there is no family there can be no true community within the general body of society. Yet in our time many men and women trade their mates as men used to trade horses — as things, and even as things of no value. Where men are treated as things rather than as persons — where personal life has lost not only its sanctity, but even its dignity, — in such a society true Community cannot be built.

What is the Christian answer to this kind of a world? It is not an answer of words. It is not an answer of theory. We know that individualistic attitudes in the presence of these titanic and diabolic perversions of community are worse than useless. The individual who has the attitude can be shot or exiled and that will be the end of it.

No, our answer is a very different one. It is an answer of hard fact. We oppose social force with social force. We answer the mobilization of false Community with a mobilization of true Community. The World Christian Community exists. It lives. It functions. We are its members. We offer this Community and our lives as members of this Community as our effective and final answer to the challenge of the communities of blood, class and nation.

In its fullest form, the Christian answer must be given in terms of the Church. The Church is compounded of the Work of God and also of man. It is like a bridge that leads across the stream that divides the city of man from the city of God. The bridge has been built on God's initiative. But the end of it that reaches into the city of man has been constructed by human hands. Some of the construction work is very faulty. But since men are responsible for the faults in construction at their end of the bridge, they are also responsible for the work of repair and reconstruction. In speaking about the World Christian Community I am speaking about the man-made portion of the Church Universal. For building that Community you and I, as Christians, have a direct and personal responsibility.

How does any community come into being ? A community comes into being because men have :

Common interests, common objectives, and common activities. Where these exist, a corporate structure of human relations inevitably develops.

Among Christians the essential ingredients of Community which correspond to the above are :

A common faith, a common mission, and common ethical tasks. Where groups exist which share a common Christian faith, which are committed to a common Christian mission, and which undertake common ethical activity, there the foundations of the World Christian Community are being laid.

This World Community begins with the family. In the Christian family, the meaning of Community is expressed in corporate worship. It is also expressed in the life of the



home, particularly as that life provides for equality of opportunity among all the members of the family.

Beginning with the smallest unit of society, the World Christian Community extends outward until it binds into one fellowship of Faith, men and women of every class, race, nation and culture. As it develops its universal life, it becomes, in a certain sense, the soul of the political and economic world society. It must be obvious by now that no League of Nations, or any other association of nations, can long endure unless human society as a whole is given a meaning which it does not now have, and unless it acquires a principle of cohesion which it does not now possess. The World Christian Community provides human society as a whole with its *raison d'être*, and it also supplies the principle of cohesion essential to continued international co-operation.

As Christian students, what is our responsibility for building this World Christian Community? The best illustration I can give is taken from the life and practice of the World's Student Christian Federation of which we are members. The Federation is in fact a working model of the World Christian Community. We make this working model :

1. As we discover and assert our common faith.

This process of discovery and assertion can begin with the smallest study group in the most remote college. In the life of the Federation as a whole, it expresses itself in the work of our message commissions, in inter-movement leaders' conferences, and in the travel of student movement leaders back and forth between the National Movements.

2. As we commit ourselves to a common mission.

The Christian students of Europe have in recent years begun to realize that their Christian faith implies a European task — that as Christians they are obligated to undertake a mission to European civilization itself, and to the peoples who compose that civilization.

Similarly, in more recent years, the members of the Student Christian Movements of Asia have begun to realize their responsibility for a common mission to all the univer-

sities of Asia. This will involve an increasing amount of inter-movement co-operation in the Far East.

3. As we engage in common ethical action of one kind or another.

Such action may be undertaken by neighboring National Movements, or it may be inaugurated by the General or Executive Committees of the Federation in the name of all of the National Movements.

In these ways we will make the World's Student Christian Federation more truly a working model of the World Christian Community.

As far as our human task is concerned, I like to think of us in the Federation as a company of weavers. Mankind has false patterns of Community woven in its mind. It is our business to weave the true pattern of Community. All the activities of the Federation are like the work of shuttles going back and forth across the barriers of race and nation, across geographical frontiers and spiritual frontiers, weaving this pattern of a new order of society. The threads are of many hues and of many sorts and sizes, but as the weaving goes on a glorious pattern begins to appear, a pattern which reminds us of that Divine society on which our hopes are fixed.

Are we willing to make the hope of that society the standard by which the policies of each of our National Movements are appraised and judged ?



## The Kingdom of God

T. Z. Koo

I am aware of the fact that among Christians there are many ways of speaking about the Kingdom of God, all of which express some aspect of the truth. I shall not attempt to sum up all the viewpoints about the Kingdom, but only try to give you what the Kingdom of God has come to mean in the mind and heart of one follower of Jesus. After all, it is the things which are rooted in personal experience that give reality to our religion.

To many Christians the Kingdom of God is a Utopia — a dream of the future state of man in this world. Men and women who see the wickedness, injustice and blasphemy of present-day life dream of and pray for the coming of the Kingdom of God when these things shall be no more and God will reign among His people. When I read in the Book of Revelation that John “saw a new heaven and a new earth”, I realize that this beloved disciple of Jesus was seeing a vision of the thing which he had toiled for all his life. It would be cruel to take that privilege from that old man. That dream is his Utopia, his vision of what the future may yet be between God and man. And just in this way, many, many Christians today think of the Kingdom of God, a Kingdom in which God shall be the God of His people, when tears and sorrows shall be no more, injustices will be rectified, and there will be reconciliation between God and His people.

Then to other Christians, the Kingdom of God is not a Utopia of the future. It is the slow process of building up a better society, the actual business of changing social conditions and raising the standard of living. Among these Christians, this contemporary social process is often described as the Kingdom of God. Once we have perfected our social conditions, then we have the Kingdom of God.

Thirdly, we have Christians today who think of the Kingdom of God as the end of the world when Christ will come in glory to judge the kingdoms of the world.

In each of these viewpoints about the Kingdom of God, there is an element of truth, but not the whole truth. If we wish to know the whole meaning of the term "the Kingdom of God", we must study more carefully than we generally do the way in which Christ Himself spoke of the Kingdom. In the Gospels, I find the references to the Kingdom can be grouped into four categories. Stated quite briefly, they are :

1. The Kingdom of God spoken of as coming and as nigh ;
2. The Kingdom of God as described by likening it to various things, such as leaven, treasure hid in a field, a mustard seed, etc. ;
3. The Kingdom of God and those who seek it ;
4. The Kingdom of God as already upon us. " If I cast out devils with the finger of God, no doubt the Kingdom of God is come upon you." " Blessed are the poor in spirit, for theirs is the Kingdom of God. "

From these references, it is fairly clear to me that in the mind of Jesus, the Kingdom of God is not just *a* Utopia of the future, but something which already is. Indeed, if we believe in God at all, we must believe that His Kingdom already exists. That is why the Kingdom is the heart of Jesus' preaching, the center of His Gospel. Because God is, so we have the Kingdom. It is already there. It is not something man has to build, but it is something he is invited to accept, to enter, a gift coming from God. Only in this sense can we understand the preaching of the Kingdom of God as the proclamation of the glad tidings.

But while the Kingdom already exists, it is your acceptance of the invitation to enter the Kingdom which brings it into your life. Your refusal to enter the Kingdom does not make the Kingdom non-existent. Nor does your acceptance create the Kingdom. As long as you refuse to



enter the Kingdom, the Kingdom for you is near, is coming, something present and yet in the future. But when we accept and enter the Kingdom through repentance and surrender, then for us the end of our old life has come, our new life in the Kingdom begins, and for us the Kingdom of God is already come and here.

To me, then, the Gospel of good tidings is that God reigns and His Kingdom exists. It is not by your effort or mine that the Kingdom exists. It exists because God reigns. The Kingdom is the handiwork of God. Our part is to enter this Kingdom and bring our life under the sovereign Will of God. Before our surrender and acceptance of the Kingdom we face the world with the world and by ourselves. After we have given ourselves to God and accepted citizenship in His Kingdom, we face the world with God and in obedience to His Will and not our own. Thus by accepting the Kingdom, we have already become citizens of two worlds, one the man-made world of political kingdoms, economic systems, social organizations, etc., and the other the God-made world of love and righteousness and truth.

The crucial point for man is that he should surrender his will to God; and by that act, for him, the Kingdom has come. That is why in so many of Christ's references to the Kingdom of God, it is generally preceded by an invitation to repentance. He invited man to change his course of life, the course away from God, and turn to God and let Him rule in his life. And so wherever I see men today, whether young or old, trying to live in obedience to the Will of God, whether in the realm of politics, of peace, of interracial relations, etc., I am seeing the Kingdom of God already come into the midst of contemporary life. "If I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you."

We must be frank to admit that it is at this very point of surrender to God's Will that we, as a Christian group, are seen at our weakest today. In this conference, I have heard constant and reiterated affirmation that God is. But I like to ask the question, do we ourselves know God? Another phrase frequently used in this conference is the

Will of God. Have we ourselves experienced the Will of God? How can we find the Will of God? The average man today knows little and cares less about God and His Will. To him, God is simply a patch of vagueness and the Will of God is something entirely non-existent. The religious question today is no longer one of rival theological doctrines about God, but a struggle between those who affirm that God is and those who deny His existence. Therefore, as student movers, I feel our religious task is no longer in the realm of presenting a particular view or doctrine of God. If in our own lives and in our relationships with our fellowmen, we cannot incarnate God so as to make other men conscious of Him, then our work is a failure.

In what remains of my space, I wish to suggest that we concentrate our thinking about the Kingdom of God on ways by which man and God may find each other. You will notice I say "man and God" without saying who finds who first. To me, it is somewhat academic to tell a man who has not yet known God that God cannot be known by man except as He reveals Himself to man. To one to whom the knowledge of God has come, the Glory of that experience is generally so satisfying and wonderful that one does not stop to ask who found who first. It is sufficient to know that when God and man come together, then, new life results. The Student Christian Movements must in their work know how to bring God and man together in this way.

The first approach I would suggest in this work is that we must first help our students today to overcome the vagueness about God. As long as the center of our religious life is a "patch of vagueness", it will always be without vitality and power. One of the things which impresses me very deeply in the lives of the first group of disciples of Jesus is that, while they have almost no theories about God, they have one thing, i.e., they are certain God is with them. When they speak of God, He is not a "patch of vagueness". They have a living picture of God in the Risen Christ. The Father is in Me and I am in the Father — the disciples knew that. He that hath seen Me hath seen the Father — the disciples knew that too.



To one like myself who comes from the Chinese background of life, this Revelation of God in Christ has always struck me as the unique gift of the Christian religion to human life. In Chinese life for thousands of years we have been groping after God. We speak of God as Heaven, sometimes as a state of equilibrium, or a principle of creative energy, or a condition of illuminated knowledge. All of these descriptions of Heaven touch some aspect of the truth of God, but they are all couched in terms of vague generalities. It was not until Christ came into my life that God became a Being instead of only a principle to me. What this brings into human life is simply incalculable. Instead of a principle God has become "Father" to me. Instead of a force or energy, God has become "Love" for me. Instead of Heaven as a vague generality distant and far off, God has become near. This is the greatest thing I owe to Christianity and it has come to me through Christ, Who said : When you see Me, you see the Father !

The other morning we heard in our Bible study period a penetrating study of the Parable of the Prodigal Son, given by our General Secretary, Dr. 't Hooft. I love this Parable because in it you have an illustration of what I mean when I say Christ helps men to see God. In the Parable, we have the description of a father whose love for his boy was so great that it overcame his sense of dignity and made him run out of his house to embrace the son who was lost and found again, dead and come to life again. When one learns that in Oriental life the father is spoken of as "the great stern one in the family", one realises what an unusual picture of an Oriental father Christ has painted. This very unusualness of the picture is I think intended by Christ to awaken in men's minds a picture of our Father in Heaven and the way He deals with men when they come to themselves and return to Him. The Parable is a word-picture of God. I have found no other way so helpful to me to overcome my vagueness about God as the words and life of Jesus. To me, He is verily the Way to God.

This then is our first job as a Student Christian Movement. If the Kingdom of God is the heart of the Gospel

of Jesus, then half the victory is won when we can help students to know something of God, the Lord of the Kingdom. But the other half of the victory still has to be won; and that brings me to the second approach in our work for the Kingdom.

To present God and His Kingdom to students does not necessarily bring them into the Kingdom. To enter the Kingdom, an act of will is necessary. God and His Kingdom may remain an intellectual idea : and undoubtedly this is just what the Kingdom is to many Christians. As long as the Kingdom is held only by the intellect, it has no reality and power in life. Not until our will accepts the Will of God does His Kingdom emerge from an idea into a practical reality. To help students to this act of will, to surrender their life to God and let Him direct it, that is the second part of our work for the Kingdom of God.

This will be the most difficult part of our work as Student Christian Movements. Modern Christianity has become so largely a matter of the intellect that the appeal to the will is almost looked upon as "old-fashioned and out of date". Because of this trend, the religion of many Christians today has as much influence in their life as the Darwinian theory. Our task is to confront students, not with an intellectual system, but with a moral challenge to surrender to God. Are we willing to let God direct our life and obey His Will in all our relationships? Whether the Kingdom of God will come for you or me depends on our answer to this challenge.

Lastly, in our work as Student Christian Movements, we have to develop a third technique, the technique of helping our students to translate their surrender to God in terms of actual living. When a man accepts the Kingdom of God, he still has to live in this world, and his awakened heart will be conscious of so many contradictions in the life of the world he knew and the Kingdom of God he has accepted. How to live amidst these contradictions and yet keep his loyalty to the Kingdom untarnished — that is the real test of our faith. If we are beaten there, then we shall relegate the Kingdom again into the future and make it into a Utopia with no practical significance for the present.



To live the Kingdom of God in the life of our world today will call from us the utmost wisdom and courage. Take one of the first laws in the Kingdom of God — love. Love God, love your neighbor and love your enemy, we are bidden by Christ. When I face the practical world in which my country is being invaded by another country, what am I to do? Love the invader? Perhaps when you have only a theoretical enemy a thousand miles away from you, you might discuss the question of loving the enemy. But when the enemy is almost on your doorstep waiting to be loved, you face an entirely different situation. What then is one to do? What is the Will of God for me under those conditions? You see how difficult it is, when these practical contradictions confront one, to know what to do. These practical contradictions will meet us at every turn of the road; and unless we can give some help to our students at this point, we will incur the grave danger of divorcing our faith from actual life.

## The Conflict between Christianity and the Modern State

WALTER M. HORTON

Ideally, there is no conflict between Christianity and the State; actually, there is always tension between them, breaking out from time to time into open conflict.

If I understand the teaching of the New Testament correctly, it is *not* anarchistic in its tendency. Unlike the orthodox Marxist, the New Testament Christian does *not* regard the State as thoroughly and necessarily the instrument of injustice, destined to "wither away" as the social order improves; he regards it as the imperfect instrument of God's law, Divinely ordained for the purpose of maintaining in an evil world, a framework of order and rough justice within which the Church can carry on her mission of mercy and grace, while she waits for the day when "the kingdom of this world is become the Kingdom of our Lord and of his Christ" (Rev. xi. 15). It is of course in the coming Kingdom of God that the New Testament Christian has his primary citizenship; but the Kingdom of God is the fulfilment, not the destruction of the secular State; "the kings of the earth bring their glory into it . . . and they shall bring the glory and the honor of the nations into it" (Rev. xxi. 24, 25). You get the picture of a great harmonious realm, in which the diverse nations still subsist under the central government of God. Earthly citizenship is therefore, ideally, a part of heavenly citizenship — loyalty to a province in the Kingdom of God, so to speak — and it is no inconsistency when St. Paul combines with an intense loyalty to Christ and ardent yearning for the speedy coming of the promised Kingdom, an obvious pride in his Roman citizenship and a disposition to appeal to the due processes of Roman law with considerable trust in their essential justice.



But although the secular State and the Christian Church are harmoniously reconciled in the ideal of the Kingdom of God, they have seldom been at peace in this world of "spotted actuality", where both Church and State appear as variable factors, swinging off in wide arcs away from their ideal functions. There is every indication that the modern Church and the modern State are just now entering upon a world-wide conflict which will not cease until one or the other is decisively "put in its place", or until they come to some new settlement of their outstanding differences. So critical is the situation already that the World Conference of the Life and Work Movement, meeting at Oxford next summer, has decided to make its whole program revolve about the problem of "Church, Community and State", which Dr. J. H. Oldham, in his widely circulated pamphlet, does not hesitate to describe now as a "world issue". I agree with him that it is a world issue, and I agree with our German friends who tell us that the conflict in which they are now engaged is an acute outbreak of a disease which is latent in many other lands. It may help us to understand the nature of the crisis which we now face, as adherents of a world-wide Christian movement, if I begin by calling attention to the fact that the Christian Church in the Occident has already passed through two great cycles of repulsion and attraction in her relations with the secular State, and is apparently far advanced upon a third.

### *Historic Cycles of Repulsion and Attraction*

1. At the beginning of each of these cycles, a little band of intensely earnest and devoted Christians, without political power or program, confronts a pagan political system which senses a latent threat to itself in the Christian Community, and tries unsuccessfully to crush it out.

2. A Church grown powerful through resistance to persecution takes up the responsibility of helping to shape a better political order, and so becomes related to the State.

3. A Church grown weak and conventional through long dependence upon the political order she once helped to

shape, comes to be regarded with patronizing indifference by those who control this order, and hatred by those who suffer from its injustices, so that she falls into disfavor when it collapses, and is reduced once more — in the merciful Providence of God — to the painful but salutary status of a persecuted minority.

The Eastern Orthodox Churches have passed through only one great cycle of this sort. They went into their second phase long ago under Constantine, and ever since that time have been very closely implicated in the affairs of the various nations in which they exist. It is just in our own day in Russia that the greatest of these Churches — the Russian Orthodox Church — has passed into its third phase and been reduced to the status of a persecuted minority, the persecution being largely due to the injustices of the Czaristic system which the Church did so much to bolster up.

In the West a second cycle was started by the barbarian invasions. The heroism of the Christian missionaries and leaders rapidly raised the Roman Catholic Church from the position of a persecuted minority to a position of strong political influence. The cycle thus passed into its second phase very early and the Church became active in building up the feudal system. With the slow weakening of this system, the Church was once more overtaken by nemesis; and in the time of the Reformation we have the strange paradox of a corrupt but politically powerful Church using all the machinery of the State to stop the growth of the saving remnant on whom her own salvation depends. After a period of persecution the Protestant Churches, especially the Calvinistic Churches, quickly took up the task of forming a political order more to their liking; and endeavoring to create a theocracy in Geneva, Scotland and New England they did much to create the democratic governments of our own time. Today these same Protestant Churches, weakened and conventionalized through long dependence upon the national-industrial culture which they helped to create, are facing the same nemesis which previously overtook the Russian Orthodox and Roman Catholic Churches.



*Christians in Different Lands Today Not All in Same Phase  
of the Historic Cycle*

1. We have actually in the world today some branches of the Christian movement, especially the younger branches of the Christian movement, which are facing a frankly pagan State just like the early Christians in the Roman Empire. Perhaps Japan is the closest analogy today. There is an analogy between the ancient religion of Japan and the paganism of ancient Rome. The analogy is striking. I remember when I first landed in Japan and saw the worship of sacred trees and mountains, I felt that the world of classic Greek and Roman mythology had suddenly come alive for me. It is important for Christians of other lands not to expect of this little minority group of Christians in Japan the sort of political influence which Christians in some other countries consider it their duty to exercise. What is expected of them is that they maintain Christian loyalty and community unimpaired, like the early Christians, hoping that God will some time use them for large social ends. Difficult and agonizing questions arise for the Japanese Christians; and I hope all of us will sympathize with their position.

Are Japanese Christians disloyal when they bow at Shinto shrines and reverence the Emperor? I shall never forget a discussion in an Oberlin class where one of our Japanese Christian students was asked to explain his feelings for the Emperor. After explaining that it was a very sacred matter, he said with utmost feeling, "I love my Emperor as I love my father". The fact that Japan is in this sense an enlarged family community of loyal subjects ought to make Christians in other lands hesitate before drawing too complete a parallel between the early Christian community and the Japanese Church. There is an analogy on the surface between what the Japanese do and the early Christians went to the lions rather than do. But it is important to recognize that there is a great difference between the attitude of the Japanese and that of the early Christians. There is a family feeling among the Japanese which makes these observances barely more than an expression of their filial piety, which most of us agree is

a proper part of Christianity. The Japanese should realize, however, that it is impossible to expect Koreans and others lately incorporated into the Empire to share this family feeling, and such people must accordingly have far more religious scruples if they are Christians about the observance of official Shinto rites. What I want to urge is the necessity of Christians in other lands than Japan penetrating as sympathetically as possible into the meaning of this sentiment of family loyalty and filial piety, which makes the problem of patriotism and religion such a delicate one for most Japanese. There are Japanese who feel, as the Quakers would say, "a stop in their minds" about these patriotic Shinto rites; but to leave them off would be as bad as "leaving father and mother for Christ's sake", which some Japanese have been sadly compelled to do.

2. Now there is a second group of younger Christian Churches today which are in the second phase of the historic cycle. I think of China in this connection. The political influence which Chinese Christians can potentially exercise at the present time in spite of their relatively small numbers constitutes an amazing opportunity and responsibility for them. I hope you will all sympathize with them. The number of actively professing Christians in the Chinese government is something quite extraordinary. I fancy if I were a Chinese Christian today I would feel I had a very solemn duty toward God as a Christian to make my influence felt in the political sphere.

To put the thing concretely, I happen to know personally Dr. H. H. Kung, Finance Minister of China, and president of our Oberlin-in-Shansi school, and I know what a deep and sincere Christian he is. I know how much his political activities are influenced by his religious convictions. The difficult question of the silver policy of China was one which he undertook with the support of prayer on the part of his family and friends, and they believe that it is only this support that kept his health intact and helped him to carry on the difficult task to its completion. I think that it is important that we should understand the extraordinary



opportunity and duty which is open to Christians in China today.

3. It is plain enough that in most of the older Churches Christianity today is in the third phase. The Protestant Churches in particular have grown up along with and helped to shape this nationalistic and industrial civilization of ours. They have become so dependent upon it that they have been deeply secularized and cannot be expected to show the religious vitality of the younger Churches until they have first found their own souls again. In various degrees they are now facing the prospect of being attacked and persecuted by the forces of civilization which have gotten beyond their control.

(a) There is a group of countries where hatred of the Church on the part of those who have suffered from the injustices of the social order has led to the persecution of the Church, as in Russia and Mexico, and — if the revolution turns Left instead of Right — in Spain.

(b) There are those countries in which the Church is faced with the embarrassing patronage of a Fascist government which professes — as in Germany — to be positively Christian, or — as in Italy — has been glad to make a Concordat with the Church in order that it may use the forces of the Church. Such governments are essentially pagan, but are slow to show their true colors. The existence in Germany of the German Faith Movement — frankly a pagan nationalistic religion, opposed to Christianity — makes the situation there clearer than in many other countries.

(c) In countries of a third group, like England and America, I am fully convinced myself that the elements of a parallel situation are already present. We are facing the half-hearted support of a public whose real religion is nationalistic and secularistic. Within England and America there is a great mass of laymen in our Churches whose real religion is not Christianity but nationalism. You may possibly have read a book called *God and My Father*, by Clarence Day — a book which I seriously commend to the attention of all students of theology! If you have read it, you will not forget the

portrait of old Mr. Day, who felt that by renting an expensive pew in a fashionable New York church, and sitting in it grimly Sunday after Sunday, he was somehow helping to maintain the prestige of Wall Street and the principles of sound respectable Americanism. Our American Churches are full of Mr. Days. If universal Christianity should suddenly start to be preached in their fashionable Churches, they would stamp out of their pews, slam the door, and vow that they had been cheated. They believe in Americanism, not in Christianity. It would be perfectly easy to start an American Christian movement among them, that would be exactly parallel to the German Christian movement. I am perfectly sure there are Englishmen whose loyalty to the Church of England is an allegiance springing from love of the soil of England, where old churches and cathedrals form such an important part of the scenery. The actual religion of multitudes of our people is nationalism. Nationalism is the root and core of our popular Christianity. We ought all to examine ourselves to see whether a large part of the message of our Student Christian Movement is not simply drawn from our national environments rather than from a genuine Christianity.

Sooner or later the issue which has come up so clearly in Germany is going to face us all. It is not too soon to consider, then, what kind of terms of peace we as Christians should be prepared to accept as a just settlement of the coming conflict. I want to make a few suggestions along that line.

### *Terms of Peace Acceptable to Christians*

1. *I believe that no terms of peace between the Church and State are acceptable which would reduce Christianity from the position of a universal to that of a national religion, and would put the State in place of God.* We must of course have sympathy with the aspirations of those who wish to nationalize and indigenize Christianity in many lands. Last summer I had a long and interesting talk with Professor Bornhausen of Frankfort, a somewhat disillusioned adherent of the German Christian Movement. I found myself able to agree, to some



extent, with his view that in every land Christianity must be not simply a universal religion but a "folk religion". What he meant, I found, was somewhat parallel to what Stanley Jones said in his *Christ of the Indian Road*. In India, that is to say, Christ must wear the yellow robe of the *Sadhu* if he is to speak the unique word which God means to convey to the soul of India. So Kagawa in Japan interprets Christ as the perfect *Samurai*. I believe that Christ has a special message to each nation, so that if Christianity is to be brought home to the whole world there must be something unique in the Christianity of each country. We may sympathize, then, with the German Christian Movement in its desire to bring the Christian message home to the German people by giving it a specifically German character. There is real danger lest the Confessional Church should so wrap up the Christian Gospel in ancient theological verbiage as to make it unintelligible to the German layman. I believe nevertheless that Christianity can never accept any solution of the Church and State issue which makes of Christianity an exclusively national religion; and this is what the German Christians actually tend to do.<sup>1</sup> Christianity graduated from the class of national religions long ago when it broke away from Judaism, and it cannot go back to that stage without ceasing to be Christianity.

2. *No terms of peace can be acceptable to us as Christians which reduce Christianity to a purely inward and other-worldly religion, with no ethical and social message.* That is the solution which is of course most acceptable to leaders of

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<sup>1</sup> Consider for example the following quotation from the "Six Theses" of the German Christian Movement in Braunschweig (Brunswick), which are reprinted in Christian Stoll's *Dokumente zum Kirchenstreit*, Part III, p. 56:

"1. In Hitler the times are fulfilled for the German people. For through Hitler Christ, the divine Helper and Redeemer, has come among us.

"2. Hitler (or National Socialism) is now the Way of the Spirit and Will of God for the Church of Christ of the German nation . . .

"3. Away with those wolves in sheep's clothing who misuse their high office to give aid and comfort to the politically suppressed groups.

"4. Absolute recognition of the Reichsbishop, Ludwig Müller, supported by our Leader, Adolf Hitler.

"5. Every servant of God in the community of our people must be an active National Socialist.

"6. One Leader — One Nation — One Church — Heil Hitler!"

political governments. It is such a neat, easy solution of the matter. The type of this solution was given long ago in the settlement of the conflict between a universal religion (Buddhism) and a national religion (Shintoism) in Japan. The Buddhists were highly complimented, no doubt, when all the highest positions in the celestial hierarchy were given to the Buddhist gods and the Shinto deities accepted subordinate places. Actually this meant that Shintoism claimed absolute control of man's whole earthly existence, leaving only the inner life and the future life for the Buddhists. This is the perfect solution for Signor Mussolini. If he could only make a Concordat with the Pope which would secure for the Fascist State the total control of everything on earth, the control of the youth especially, then he would be perfectly willing to give the Pope and his Cardinals the best seats in heaven. He would be perfectly willing to make a Concordat for ever and ever with any religion which would define its message purely in terms of the inner life and the future life.

"God and the soul, the soul and its God" — that famous summary phrase of St. Augustine (which, by the way, is very far from summing up his whole conception of Christianity, in such a work as *The City of God*) seems to confine the Christian religion to a purely private and "vertical" relationship between the soul and God, with no "lateral" or "horizontal" consequences for our ethical and social life. That is such a neat and easy solution of the problem of Church and State that we must beware of it. I have been interested to see in Christian Stoll's book, *Dokumente zum Kirchenstreit* (Part III, p. 72), the statement of a proposed solution of the Church and State issue by a large group of German theological professors among whose names Karl Barth's is at the head of the list. The proposal is exceedingly attractive, but I am not sure it escapes that false simplicity of which I have been speaking.

The Church has according to the doctrine of the Reformers only one task : to preach the Gospel. The State has according to the doctrine of the Reformers only one task : to make and maintain order upon the earth

(*die irdische Ordnung*). Therefore there is between the Church and State — for the welfare of the Church and for the good of the State — a clear division of tasks and purposes . . . That does not exclude but rather implies that the Church renders complete dutiful obedience to the State as the secular government in all governmental matters. and the State guarantees to the thus obedient Church her legal constitution. That does exclude however . . . that the Church should have to preach the world-view of the State and of the ruling party, and that the constitution of the Church should have to pattern itself upon the form of the State. The Church is no place for political propaganda, any more than it is the place for political opposition, but the place for the pure, God-fearing preaching of the Word of God to the people who believe in the Gospel.

Now I believe that this is too easy a solution of the matter. The fact that Christianity is a social and ethical religion makes impossible *any* simple and neat solution of the Church and State issue. We Americans are accustomed to boast that in our well-known doctrine of the "separation of Church and State" we have found such a solution. We have not. It is true that in return for the abandonment of all State support our American Churches have been granted complete liberty to "worship God as we please". But the American Constitution has never guaranteed the right to preach ethical doctrines with social consequences "as we please". The Mormons preached polygamy, and the State stopped them. The Christian Scientists have preached certain practices with which the State has interfered, in the interest of public health. We must sympathize with the State in its dilemma. The sphere of the State cannot help overlapping with the sphere of the Church, in so far as the Church preaches ethical doctrines with social consequences. I therefore expect conflicts will continue to arise at this point of intersection. As a matter of fact in Germany the terms of that proposed neat division of territory have been disregarded in practice by the Church as well as the State. The recently published *Letter to Hitler*



seems to me to be a document which belongs in the succession of the Hebrew prophets, speaking to the *Führer* as freely and boldly as the prophet Nathan spoke to King David, or the prophet Elijah to King Ahab. The Hebrew-Christian tradition is inseparable from the ethical message of the prophets, a message which had to be spoken to nations and to peoples as well as to individuals. Unless we are false to the spirit of the prophets we shall have occasionally to declare God's judgment upon our people, and brave the wrath of the State as the prophets did.

3. Now, not only negatively but positively we have certain things to propose with regard to a possible Church settlement. Here, I realize that I am on more debatable ground, but it is necessary to push our way forward upon this ground and help each other to feel out the possible solution.

I agree with Dr. Oldham when he says that the Church has "a living word for these times", which might even prove to be the *solving* word in the great political controversy of our generation. I believe with Francis Miller that in the life of the Christian Church, of the Christian community we have a "working model" for an ideal social order — yes, even for relationships within the State. There is a great debate in our times between the extreme of individualism and the extreme of collectivism. It seems to me that the Christian Church has to speak out of her own life as well as out of the doctrines that have been laid down for her in the Scriptures, and to insist that no State is properly built which does not allow for the existence within it of a free community of persons something like that which we know in Christian fellowship at its best. That means that in the face of the rising tide of collectivism the Christian Church must agree that the reaction against anarchic individualism is a good and necessary one, since we can be persons only in a community based on loyal responsibility; but it must protest against that type of collectivism which fails to recognize the rights of the individual and of small minority groups in the State. There is something in common between the interests of the Church

and the interests of educators, scientists, and other groups of people serving universal human causes which carry their allegiance beyond national boundaries. I agree with Archbishop Temple that the Christian must be something of a "pluralist" in his theory of the State, claiming liberty — not wayward, anarchic liberty, but responsible liberty — for these other groups as well as for the Church, and denying that the State has the right to "coordinate" science, the press, and everything else in the service of purely national aims. I am inclined to believe that the liberty of these other groups and interests will have to be won for them by the Church. If the German experience has anything to teach the rest of us, it leads us to fear that the University professors will be "push-overs" in the face of extreme collectivism, while the Church will hold firm, and will eventually secure responsible freedom for school and press and laboratory as well as for itself.

4. In the relationships *between* States it seems to me that we should discriminate between internationalism and cosmopolitanism. The Christian view of these relationships is inevitably international but not necessarily "cosmopolitan". That is, it does not necessarily favor a uniform world culture from which all distinctive differences have been eliminated.

I confess that I do not altogether oppose the current nationalistic revolt against that universal leveling down and standardization of life which our mechanized civilization has tended to introduce in so many parts of the world. When I visited the Orient, I was distressed to see how Western civilization was corroding the ancient cultural values of the East like a powerful acid; and I could not but agree with those who would encourage the growth of a new protecting nationalism to maintain cultural and national integrity in the face of this danger.

Yet against the opposite danger, of a national State so "totalitarian" that it recognizes no higher tribunal than its own will, no morality but its own separate interests, Christians must equally be on their guard. For us, national sovereignty is never absolute; the only absolute Sovereign is God, and

every State must be ready to yield up some day a portion of its sovereignty, that humanity may be one under God. Some of us thought the Kingdom of God had begun when the League of Nations was founded. In these days any nation may be excused for refusing to yield up sovereignty to the League, as if it were God's own government in process of formation ! I feel personally that the most hopeful pathway for my own nation to serve the cause of international unity lies in the creation of a larger degree of international justice and peace in the Western hemisphere rather than in the acceptance of a larger degree of entanglement with Europe and Asia. Whatever our immediate policy, we must all continually hold before our eyes the vision of the Kingdom of God, as a realm where the nations have become provinces in a community of nations whose living Soul and Sovereign is God.

We as members of the World's Student Christian Federation must expect nationalism all over the world to grow by leaps and bounds in the period for which we are now trying to lay our plans ; and the strain upon our Christian community will therefore constantly increase. It is highly probable that war will break out between nations represented at this conference. It is highly probable that revolution will break out in some of our countries. What is to be our attitude ?

a) I believe that as Christians we have the right and the duty to some extent to aid the growth of nationalism, in so far as it means the preservation of local cultural values.

b) I believe that as Christians we have to acknowledge our collective guilt for the failure of the Church in our time. We must solemnly confess before God that men have been driven to embrace the religion of nationalism because we have not made the religion of Christ more persuasive. The guilt is not slight.

c) Nevertheless, with all our guilt, I believe that when the attempt is made to proclaim the State as supreme — " Nothing against the State, nothing outside the State, everything for the State " — we must protest, and take the consequences. We must protest not only against the invasion of our own



ecclesiastical rights, but against the invasion of all other human rights. We shall have to sustain one another in suffering, across national boundaries and frontiers, while we carry on this fight. The ultimate outcome of the fight can only be one thing, if all history does not lie. The ultimate outcome will be that which is embodied in a phrase from the Augsburg Confession which I heard my German friends constantly repeating as their battle-cry when I visited Europe last summer : *Una sancta ecclesia dei mansura sit* : " The One Holy Church of God shall endure ". That does not mean that you or I are sure to prove faithful, or that branches of the Church or of this Federation may not be consumed in the fiery trials that lie ahead ; but it does mean that the sound core of the Christian Church, the living actual Christian Community, the Body of Christ, cannot be broken. Against *that* Church the gates of hell shall not prevail.

## Is Christianity the Way Out ?

LEX MILLER

The manner in which this question is stated lays us open to a very real danger in our treatment of it. We might state the problem in our own terms by attempting an analysis of the dilemma of this twentieth-century world, describing the straits in which we find ourselves as men and as a society. With this account of our present distresses we would of necessity, explicitly or by implication, give some account of the nature of the solution which we desire, and then introduce "Christianity" as a device for extricating us from our predicament. From this starting-point Christianity would have to submit to a test of a pragmatic sort, and would stand or fail by its adequacy or inadequacy to give us the solution which we desire. This approach is tempting and very characteristic of our day, but it is an approach which is closed by the Gospel itself — by the nature of the Christian revelation. The starting-point which we have indicated is not possible to men who hear the Word of God in Christ, who are subdued by His love and called by His grace into His Church — for in the Church the starting-point for our view of men and of society is of necessity the Incarnation and the Resurrection of our Lord. The Christian man lives "unto God", so that his conduct is directed not to practical or social ends primarily, but "to the glory of God". His concern is, not to achieve objective results of a particular sort, but with the complete rendering to God of "ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice". Correspondingly his concern with society is not to "remould it nearer to his heart's desire", or to make readjustments in social relations in accordance with either pragmatic or humanitarian standards, but to order society in conformity to the Gospel. His social aims and his methods for securing them must both submit to the Gospel; and with regard to methods he has to concern himself primarily not

with "efficiency" in terms of objective results, but with conformity to the Word and Will of God. In so far as he has a social purpose — and we shall see that there can be no dubiety about this — it derives from his deep concern that men and nations "should not henceforth live unto themselves, but unto Him Who loved them and gave Himself for them".

### *Exhortation or Evangelism*

These two ways of going about the discussion of the social issue have as their derivatives two possible modes of presentation of the Christian message in relation to society. These I shall call respectively "exhortation" and "evangelism".

1. In what I am calling exhortation, using the empirical approach — starting that is from society and its distresses — we may urge men to take themselves and their situation stringently in hand. We insist that they acknowledge the calamity which suspicion, competition and the rest are bringing upon the world, and we urge them to put away self-interest, to replace suspicion with trust, competition with brotherliness and co-operation. This general method of presentation is characteristic of all types of ethical idealism, including that which thinks of Christianity primarily as a set of principles, to be culled from the Gospels, and finding their purest expression and their fullest embodiment in the life and teaching of Jesus. It is a presentation which, because its starting-point is "in this world", is gravely susceptible to error both in its method and in its goal. In its wrong use of the empirical method it forgets that "it is not earth that judges Heaven, but Heaven that judges earth". It forgets that men cannot diagnose their own distresses, and in the attempt to do that very thing it makes too light an estimate of the seriousness of the situation. It can never achieve its own goals, so that all history, including current history, is a testimony to its unrealism. Marxian social theory is "wiser in its generation than the children of light", if "the children of light" cherish a false optimism about the possibilities in unredeemed human nature; for Marxist social



theory is realistic enough to accept and reckon with the fact that history is the history of the self-interest of men in the mass. This feature of Marxism is strangely reminiscent of the Christian doctrine of "original sin", properly understood.

2. In contrast to this whole ideology is that which ought to be characteristic of Christian evangelism. Here the Gospel of God is the starting-point and the determinant of presentation, of social method, and of social aims. The theme of this message is that God in Christ has "visited and redeemed His people", that He has laid claim to His own world by the sovereign right of His inestimable love in Christ, so that men and societies now most manifestly owe to Him, their Creator and Redeemer, all that they are and have. This is the New Testament order, first to testify to the grace of God in Christ, and to His love "which passeth knowledge", and then to call men to render from thankful hearts the sacrifice of themselves to Him. Thus to "present our bodies" means in social terms the offering up of our whole individual and corporate life, our institutions, our political, economic, national and racial relations, praying God that He will accept them as holy and acceptable to Himself.

### *The Gospel and Utopianism*

The present situation brings all idealism and utopianism under suspicion. The best schemes of men seem to meet disaster on the hard rock of individual and group self-interest. Cynicism has fruitful ground in contemporary politics, and a so-called "realism", closely akin to paganism, is becoming increasingly the determinant of policies. This suspicion of idealism has, as we have seen, its confirmation in the Gospel. For the Gospel is realist, though not in the cynical modern sense. True it is that the Christian Revelation sets small store by human aspirations and human efforts, when they are opposed to the resources of the kingdom of evil.

The Church can have neither optimism nor pessimism concerning the future. For the future is hid and must

remain hid. It is in God's hands, we ourselves can neither plan it nor build it. "It is not in man to direct his steps." — We know only that we shall labour in vain "except the Lord build the house". We ourselves were not able to make even the first move, the laying of the foundation stone. That had to be done for us, and that has been done by hands Other than ours. "Other foundation can no man lay than that which is laid, which is Jesus Christ." We cannot ourselves even build on this foundation. We can but offer to God such materials as we have — the best loyalty of heart and mind and will, our time and our possessions — with the prayer that He will accept them and use them to build according to His own holy purpose.

Thus Christianity is unable to offer comprehensive policy solutions for our present disorders; and this is necessarily a disadvantage (so to speak) from the standpoint of "popular appeal". The community tends to demand from the Church comprehensive and clear-cut schemes and programmes for social change. But the Church cannot meet this demand. For the Church is a fellowship constituted simply and solely by faith in God through Jesus Christ, not by agreement concerning practical politics. For example, those of us who are pacifists cannot ask the Church to incorporate in her standards a pacifist statement which would excommunicate those who differ from us. The Church is primarily a fellowship for worship and for witness. We shall see how these have their corollary in obedience and in social duty.

The danger in all comprehensive policies is that they set our will in place of God's Will. We plan a world after our own hearts, but if we set out to build according to our own design we rear only Babel-towers. Again, a comprehensive programme of reform or social change has as its prerequisite the consent of those who make up society, and on this the Church cannot count. We have to act as Christians and as a Church without the consent of the masses of men. Certainly we must as citizens make our decisions between alternative policies, but meanwhile we must concern ourselves primarily that as individuals and as a Christian group we may be conformed after His Will.

*Marxian Utopianism*

I want at this point to discuss Marxism particularly, as being from one legitimate point of view the outstanding modern instance of utopianism or idealism. Of course Marxists claim, with some reason as we have seen, that they have abandoned all idealism, and the very word "utopianism" is anathema to a thorough-going Marxist. The Marxian claim is that Mark-Engels social theory is an explication of the dialectic process as it has its instance in the history of social change. This to the Marxist is the ultimate realism, so that Communism is not idealism but simply social action in conformity to things as they are. There is no reasonable disputing that in Marxism we do actually have a key to the understanding of social change. It is virtually impossible to make sense of the political and economic factors making contemporary history unless we use an analysis scarcely distinguishable from that which would be orthodoxy in Moscow. From another angle, though, Marxism may be seen to have its roots in the present situation, or rather in the situation which developed when European finance-capital came into crisis. It is the formulation of the needs of the proletariat, the rationalization of the interests of the dispossessed in capitalist society. So we find in Marxism that even sin takes its definition from this situation. The self-conscious (class-conscious) proletarian looks out from his situation and sees himself as the victim of exploitation, so exploitation takes on the character of the unforgivable sin. (This is excellently illustrated by the penal code of the U.S.S.R.).

Now with the ending of exploitation as its aim, Marxism sketches out its new (classless) society, and then proceeds to devise such methods as will be most rapidly effective in bringing it into being. From this point of view morality becomes entirely relative to the class-struggle, all sorts of expedients become permissible, and lying becomes a commonplace. The fact that, as they say, the dialectic process in history is working their way, gives them good cause for confidence concerning the future. This whole process is



never questioned by any standards from beyond history.

To this whole view the Gospel gives a sharp negative. For by the Gospel the whole of history and the historical process is called in question. From the Christian point of view no programme or utopia is justified simply by its desirability from the human point of view, nor is a method justified by its practical effectiveness according to any human standards. Thus, on the Christian view, both ends and methods have to submit to the Gospel. It is vitally necessary to avoid setting up as an absolute any social transformation, however desirable. The ideal of the abolition of war, if accepted as absolutely desirable, may readily lead, and with many does lead, to a willingness to adopt any or every method which will end a war situation. Those who adopt such an attitude may find themselves aligned with the Communist whose technique it confessedly is to join the military forces (taking with tongue in cheek such oaths as may be required by the authorities) so that disaffection may be spread in the ranks and the military machine be broken up by secret, underground methods. The view which I am suggesting as more adequately Christian will set itself against war as a form of collective blasphemy, but it will fight war only with the weapons permitted by the Gospel. In this case of war, as in all other cases, the Christian man acts primarily not that some practical result may be achieved but that he may be more truly a child of his Father in Heaven, and may more perfectly serve his brethren as in the Father's house.

Christ is Alpha and Omega to all our enterprises and to all our efforts. We set our hand to nothing for which we cannot beseech His blessing ; and into the structure which we would build we weave nothing which we cannot offer to Him for His acceptance. Otherwise our finest structures will be Babel-towers, housing only confusion.

So to the question " Is Christianity the Way Out ? ", the answer necessarily is that it depends where you want to come out. The world is like Christian in the " Pilgrim's Progress ", wallowing in the Slough of Despond. The only " way out " which is offered in the Gospel leads by a very

difficult road to the City of God. If that way out is not acceptable there may be others available, but we must guard that they do not lead us back, even if by devious ways, to the City of Destruction.

### *The Gospel of Reconciliation*

This is precisely not a counsel of defeatism or despair. The insistence that we should turn from idealism to obedience is simply the old call that we should turn from idols — the idols of our own aspirations, our own conceptions — to serve the living and true God. It is to turn from exhortation to evangelism — from crying to men to be what they are not, to summon them to worship with us before the altar of God, to give thanks with us for His unspeakable gift, and to beseech Him that He will renew us in heart and mind.

Now does this mean turning away from practical concerns? The very-reverse is true. It means a deeper identification with the life of our time, a deeper conscious unity with our contemporaries.

“ If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.”

This “ being reconciled to our brethren ” sets us right in the midst of the distress and agony of our times, of economic disorder, of stresses and tensions between classes and between nations. It forbids withdrawal into abstractions, and makes the true worship of God inseparable from the service of our brethren in concrete, realistic ways. At this point our institutions and practices, our class-relations, all our contacts as men with men, come in for a criticism more searching and radical than any social theorist ever devised.

Men and societies are called to reckon with the pure and perfect will of God, Whose right it is that His creation should be holy.

*The Way of Obedience*

Our positive purpose now is the discovery of what Christian obedience — the rendering to God of “ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice” — means in concrete terms, in this present generation, for ourselves and for the Church. “In this generation” — because Christian conduct necessarily takes its form from the circumstances in which the Christian lives, and Christian duty for us twentieth-century men will derive its form from the circumstances — personal, economic, political, racial — characteristic of the twentieth-century world. To know what as Christians we ought to do, we need not only to apprehend the Gospel aright, but also to secure as accurate a knowledge and as deep an understanding of our age as the dedication of heart and mind may give us. All the facts are relevant — I would know better what my Christian duty is in concrete terms if I know precisely why Herr Hitler came to his recent understanding with Austria. And so with the other and various facts of our complex world.

*The Mark of our Age*

There is one special feature of our modern world which I want to treat separately and particularly, namely, the class-struggle or the class-war, which in our generation is in an acute stage because the capitalist order is fiercely threatened by the insurgent, class-conscious proletariat. No real understanding of contemporary affairs is possible unless this is recognised. Discussion of the war issue; of Italy and Abyssinia; of the Spanish civil-war or counter-revolution; of Germany, Danzig and the panic in Europe; of Japan and Manchukuo and the future in the Pacific; must be virtually fruitless unless this key be used to make the chaos intelligible.

Now as Marxism sketches the situation, it is in outline as follows :

The seeds of dissolution latent in the capitalist order are coming to fruition, and capitalism is breaking up with the exhaustion of the world market. Each economic



depression is worse than the last, and this last would have ended capitalism in more than one country had the expedient of Fascism — which is a sort of counter-revolution before the event — not been devised to cement and sustain the *status quo* for the time at least. But Fascism represents no real amendment of the situation : unemployment is not ended by putting unemployed men in uniforms on military pay, and behind the *façade* of bally-hoo, capitalist industry gets into more and more serious straits. In such a situation war is quite inevitable. On the Communist view, the only alternative to war is a Communist revolution, by which the mobilized masses, seeing where the root of the trouble lies, strike at the whole structure of capitalist industry by taking industrial power into their own hands and organising production on a socialist basis. This revolution will be forcibly resisted by those whose interests are bound up with the *status quo* (the counter-revolution in Spain is the current example of this) ; but nevertheless this is the way to the freeing of the masses from exploitation, and to the ending of imperialist wars.

### *The Two Alternatives and the Three*

The Christian who apprehends the situation aright ought I think to agree with the Communist that there are only two human alternatives — war or revolution. Their agreement at this point has to do with their agreement on a pessimistic estimate of the natural man, and the fact that they can have no confidence in the willingness of the “ rich men ” — the economically privileged under our present order — to make that act of renunciation or brotherliness which is not only a condition of entry into the Kingdom of God but the only third alternative to the two alternatives of war or revolution.

Communism and Christianity can agree concerning the nature of the situation. I think they ought to agree. They agree concerning the human possibilities ; but they part company, because Communism knows *only* human possibilities, whereas Christianity knows in the Gospel of a third, a

Divine possibility, the same of which our Lord spoke when discussing this very matter of the renunciation of riches — “ With men it is impossible (so in current terms, we have only the Communist alternative of war or revolution), but not with God ; for with God all things are possible ”.

### *The Nature of Christian Action*

The Christian then looks at all the human possibilities and finds them intolerable. He cannot stand with the *status quo*. Capitalism, which to the Communist is an anachronism, is to the Christian a blasphemy : war is only one foul fruit from its devilish tree. He cannot join with the forces of the revolution, because that involves attitudes and methods which are out of conformity with the truth of the Gospel. So he throws himself upon God ; and God sets him again in the midst of the world reinforced by His own strength, possessed of new and Divine resources, and he finds that even in the present social dilemma obedient action is open to him. Further, he discovers — or so I believe — when he looks at the situation realistically, that the action which is required of him, and to which he must call other men, is the very action which all human judgments refuse to take into account. He is able in the Gospel to bring the third, Divine possibility, and make it open to all sorts and conditions of men.

What does this mean in practical terms ? It means that Christians must perform that act of voluntary declassing of themselves which the Communist does not see as a practical possibility. Accepting the fact that the cleavage between economically privileged and underprivileged is *the* significant cleavage in the world today, they must actually be brotherly in economic terms, since brotherliness is a fiction unless it takes effect in sharing such things as we have. This act and life of brotherliness, then, means in our generation the renunciation of economic privilege, the acceptance of no more than one's own share of those economic goods which are God's Fatherly gift to the whole human family.

It must be said quite definitely, quite unequivocally, that as long as we retain economic privilege, in whatever

degree, we are standing whether we will or not on the side of the *status quo* (which is a state of injustice) in the present social struggle, we are feeding the flames of social disorder and antagonism which are about to blaze into the inferno of war, we are placing a stumbling-block in the path of our brethren. Unless and until we perform this act of renunciation, we are helpless to speak a word of peace in the class-war, for how can we speak that word when we are clutching to ourselves the spoils of war? We complain, as the whole Church complains, that the answer to Communism is not being spoken. It has been spoken in word — "Sell all thou hast and give to the poor". It remains that it should be spoken in deed and in life by the Church to our generation.

### *The Practice of Sharing*

The attempt to translate this Christian necessity of brotherliness into action has led some of us to examine what sharing actually means in modern economic terms. As far as we can see, the most practicable way to arrive at it is to take the national dividend in any community, that is the spending-power available to the whole number of people in one economic area, and discover what amount would be available to each member of that community if a division were made on a brotherly basis (i.e. on an equal basis except where there are cases of special need, as for example sickness or old age). In New Zealand, for example, where we have had the thing worked out in two successive years by a competent economist (who assures us that a very good approximation can be arrived at in any country) the share available on this basis is this year £85 (about 425 dollars) for each adult person. (We allow one half-share for each child under 18 years of age, but I am not certain that we should not make the division on the basis of one equal share per person of whatever age.) Our contention therefore is that we are actually hindering any move to a more just society until we have cut our personal expenditure to this figure. This is not doctrinaire economics, but simply an attempt to live in brotherly fashion in twentieth-century



society. Until we have done this we have not even done bare justice to our brethren. Of course after we have done it there still remains to us the requirement that we should give all that is our share to the service of God and of our brethren.

The man who can see no further than this in regard to the social issue, at least knows when the act of renunciation is carried out that he has opened the way through his own life as it were for any change to a new and more just social order.

But is this really a "way out" ? I have set it forward, not primarily as a device for solving our present problems but as an endeavour to serve God, and to companion with Christ along the dusty highways of our present world : an attempt intelligently to seek the Kingdom of God and His justice, to which things, if we seek them sincerely, shall be added for us all that is desirable or to be desired in social life. What the form of the future society will be cannot of course be foretold. It depends on a variety of factors, among others upon the number of people who are willing to obey God. Some may say with impatience, "But will this prevent war ? Will it obviate the next industrial depression ?" Here I have to insist again that these are not primary questions. There is no human way of stopping war — such are the straits into which our common sin has led us — except perhaps the Communist way which is closed to us Christians. Circumstances are pressing us, pressing us back upon God. And when we come to His altar, we hear again the word of the Gospel — "Be reconciled to thy brother". Then we discover that by this path of reconciliation there is a way out of our distresses, if our faith be great enough. "According to your faith be it unto you..." : and if in faith we call on Him, He will indeed open a way for us through the waters, that they shall not overwhelm us. But if we cry to Him we must come to Him in obedience, for only by obeying Him today shall we know His will tomorrow, and only as we obey Him daily as men and as a society shall we learn and enter into what He has in store for us.

So much for our individual responsibility as Christians ; and if I weigh the situation with any sort of accuracy, then it is a responsibility exacting enough. But there is one thing more which beyond question we must do.

### *The Church in our Day*

It is manifest that because the Church has retained economic privilege in the face of the want of the workers, she is by the radicals regarded as part and parcel of the capitalist, the dying order of society. The more the masses of men become conscious of the social situation, the more clearly they see that the Church, speaking generally, is aligned with the privileged. So they turn from the Church, and in countries where the revolution is advanced (for example in Russia and in Spain), the Church is anathema to the workers. Notice that the Church is not persecuted, as was our Lord Himself, by rulers and chief priests, but by the common people, by the poor to whom she is commissioned to preach good tidings. It is not for the Church to submit to every pressure of criticism ; but this circumstance is at least significant enough to make us turn seriously to the examination of our corporate life in the light of the Gospel. When we do so, I think we shall discover that we are guilty corporately of the same betrayal of which we stand condemned individually — we are not reconciled in material ways to our brethren. It is our urgent business to make the corporate life of Christian congregations conform more truly to the Word and Will of God. At present there are reflected in the Church class-divisions, social divisions, property divisions which have no reference to the Gospel but are part and parcel of a pagan social order. The presence of rich men and poor men in the same congregation is manifest blasphemy. The payment of the Church's servants by reference to ability, to qualifications, to training, to responsibility, is paganism in the very household of God. The practical suggestion I would make in this connection is this :

That in every congregation we should with patience  
and humility work, by word and by example,

to secure that all income coming to individuals be declared, and committed frankly to the life and work of the group as a whole, distribution being made according as each has need. The surplus would then be available for the work of the whole Church, for the training of Christian specialists from the best of our young people, and for a multitude of tasks which at present languish for lack of funds.

There is much else to be done, but this matter is simply of especial moment in our present situation. As we are faithful in this matter I believe that a new purity and consecration, and a new vitality, will flow through the body of the Universal Church.

“Why should it be thought a thing incredible that God should raise the dead... ? ” Why then should it be past belief that even into the Church of our day God should pour afresh the life of His Spirit ? The world can be saved only by a miracle ; and only the Church has good grounds for believing in miracles. Let us then pray God that He will perform in us the miracle of making us truly His Church.



## The Social Responsibility of Christian Students

KIANG WEN-HAN

The fact that we want to discuss the question of our social responsibility is a very significant fact in itself. Our World's Student Christian Federation was started as a movement for "Evangelization of the World in this Generation". The central emphasis of that time was the winning of student souls to Christ. Today we see a renewed emphasis on Evangelism in the student world. But this renewed emphasis on Evangelism no longer aims merely at "obedience of the 'inner life', which is a mere abstraction, but rather at obedience of the whole life including also intellectual, political and social aspects". Student Evangelism today is supposed to aim at confronting students with Christ in all the concrete and actual circumstances of their university life. ("Student Evangelism", p. 8). It is then obvious that there is a shifting emphasis from inner life to social responsibility; from the mere saving of individual souls to the reconstruction of all phases of human life.

The spreading controversy between the personal and the social Gospels is also evidence of the growing challenge of the social issues and the intensifying disturbance among the more conscientious Christians. This controversy is unnecessarily exaggerated, for inner life and social responsibility are closely related. No inner life can exist in a vacuum. It is inevitably conditioned by environing circumstances. We have come to see that the cultivation of the inner life cannot be set apart from our social tasks and that the undertaking of our social tasks must be matched by a profound personal religion. Religion is no private matter for the individual conscience alone. It must be made and upheld as the organizing principle of social life. It is not enough to feel religious in private life when the whole social order is still based on

non-religious principles. It is a pity to find much of our religious idealism is illusory and hypocritical just because it is far too detached from social realities. The effectiveness of Christianity must therefore be made co-extensive with life. In other words, our job is not to advocate either the personal or the social Gospel but to present the "whole Gospel to the whole student".

Two main factors may be presented to explain why we have become so acutely conscious of our social responsibility. The first is that we are facing an unprecedented crisis throughout the world, and that this crisis has revealed the utter impotence of the Christian religion. Since the Depression of 1929, the whole capitalistic social order has been called in question. People are talking about the End of an Era. The seriousness of unemployment and scarcity-economy, the growing unrest of labor, the setting-up of tariff-walls and economic blocs, the coming of dictatorships, the renewed scramble for colonies and markets, the armament race, the failure of the League of Nations in settling international conflicts, and the menace of a second World War, have all led us to see the fundamental inadequacies, irrationalities, and injustices of the capitalistic social order. We can no longer take the social system for granted, nor can we let the social system drift by itself, as it affects every phase of our own existence. The Christian religion has been caught unprepared. Since it has been nurtured and brought up within the system, it has become blind to the inadequacies and seems to be also satisfied with its blindness. Therefore, the exposure of the inadequacies of the social system is also the exposure of the impotence of the Christian religion. The traditional Christian religion has taken the social system too much for granted, and has thus failed to challenge the social system on ethical and spiritual grounds. It has engaged itself mainly in the cultivation of the inner life with the belief that the inner life thus cultivated will automatically bring about the reconstruction of the social order. This we have come to see as a great religious delusion.

The second factor is that we are challenged by various totalitarian beliefs, notably Fascism and Communism, and

that these totalitarian beliefs have set a strong contrast to the irrelevance of Christianity. Is it not true when we condemn Fascism and Communism as totalitarian it is because we average Christians are not totalitarian enough? Do we not realize that the toleration which Christianity receives in many countries is more disquieting than the open hostility in Soviet Russia? In Fascist countries, there is an increasing attempt to make religion subservient to the State. The State claims the whole of man and sets itself up as the final end of human action. Religion will be tolerated so long as it serves the purposes of the State. In other words, religion is made relative to the absolute State. The State is displacing religion in taking possession of the souls of men and in encroaching upon all phases of the social life of the individual. Yet the policies of regimentation and imperialistic aggression of Fascism are fundamental challenges to the true genius of the Christian religion. As to Communism, it challenges the inherent contradictions of the capitalistic social order with the outstanding socialist experiment in Soviet Russia. It is no exaggeration to say that the more conscientious Christians and Christian groups have all come to see the evils of planless production, unequal distribution of wealth, and the class character of the state, in the capitalistic order, and that this order based on profit motive, free competition, and economic individualism, must eventually be displaced. Soviet Russia is a living and vital challenge to our capitalistic social system. It is a new departure in social history and must no longer be regarded as a passing phenomenon or a theoretical challenge. The Communists in Soviet Russia regard religion as an opiate of the people and have openly proclaimed themselves as militant atheists. To all intents and purposes, Communism itself is functioning as a religion, and challenges Christianity on its own ground by offering mankind a rival way of salvation.

With the emergence of the consciousness of our social responsibility, we have thus come to see the impotence and the irrelevance of the Christian religion. Let us all be penitent and see what is wrong with our religion. One general accusation of Christianity is that it is too idealistic. It dwells



in a realm of ideas and ideals which are often not related to the concrete realities of life. It deals in general and abstract principles and avoids meeting the various elementary needs of human life. Another general criticism that has already been touched upon in the above paragraphs is that Christianity is not socially dynamic. It is chiefly concerned with the salvation of individual souls and has curtailed men's sublime social visions. It is chiefly interested in building protective walls around its Church and forgets that the way to save life is to lose it. Still another criticism of Christianity is that it is too deeply embedded in the *status quo*. It has capitulated to the State and has allied itself to the capitalists and the imperialists. It no longer stands on the side of the underdogs. In Western countries, Christianity has become a symbol of respectability, while in the missionary lands in the East, it has become a sign of security. We find then that Christianity has been accused as idealistic, individualistic, and self-complacent under the *status quo*. In social matters, we have been accused of being moralists or reformists and of not thinking in terms of total reconstruction. But if we go back to the religion of Jesus we will find that all these charges are groundless and that the Gospel of Jesus is realistic, social and revolutionary. Much of our confusion and difficulty today is due to a lack of a thorough understanding and clarification of our own faith. John MacMurray is right when he says that the true enemy of religion today is not irreligion but "pseudo-religion". Indeed, pseudo-religion is too far in the ascendent today and real religion can only emerge if we will give pseudo-religion a straight dialectic negation.

Christian students have three social responsibilities. The first responsibility of Christian students is to face the world. Most of our revivalist movements and faith missions tend to lead our students to turn their face away from the world. This is largely a manifestation of the social pessimism and social defeatism of the traditional religion. But true religion is not an "escape", nor a comfortable retreat in personal piety. It is a direct facing of the issues of the world. First of all, we must face the world with a thorough

understanding. Ignorance and pious wishes will not lead us to any effective social action. A thorough knowledge of the actual facts and an objective analysis of the social situation are absolutely essential. As society is a composite whole of dynamic relationships, we must always keep our feet on the ground and constantly awaken ourselves to reality. To know that something is wrong is not enough. We should go to the roots of a situation and see the real issues at stake before we can determine what should be done about it. In our present social situation, have we not seen the exploitation of man by man, and the oppression by the stronger powers of the weaker nations? Have we not heard the cry of "The End of the Bourgeois" and "The Call to Revolution"? Against these we cannot shut our eyes and ears. It is very encouraging to see that there has been an increasing emphasis on "study" among our various Student Christian Movements. Seminars, study circles, reading parties, message commissions, and panel discussions have all helped to enlighten our students in a better understanding of the social issues.

Secondly, we must face the world with a real care. A recent issue of *The Student World* used the title "Students Discover Society". It indicates that the traditional isolation of the student community is breaking down. Everywhere the students seem to have come out of their "ivory towers" and have become either the leading spirits or the instruments of social and political movements. In countries like China, India, Egypt, and Syria, the students have taken the lead in patriotic demonstrations and national salvation movements; whereas in Germany, Italy, and Soviet Russia, the students have been instrumental in bringing about the feverish youth movements. In Christian student circles, we find that the "work-camps" of the Dutch Movement, the "social laboratories" of the American Movement, and the "rural reconstruction" experiments in India and China are all indications of that general sense of solidarity of interests with the other groups of people. The Christian Gospel is a gospel, not of aloofness, but of identification with the underprivileged and the oppressed peoples. Love of God is hollow without the love of man. Much talk of our love of God has been dissocia-

ted from our love for man. Communism has stolen the thunder of Christianity just at this point. St. John says very clearly "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? " Jesus associated himself with the common folk and attacked uncompromisingly the existing authorities. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor ; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord " (Luke iv. 18, 19). An attitude of 'benevolent neutrality' on this point is untenable. Did Jesus not say " He that is not for us is against us " ? Furthermore, identification of thought and sympathy is not enough. A real care about the underprivileged and the oppressed involves the developing of a social conscience followed by concrete acts of self-identification.

Then, finally, we must face the world with an ardent hope. Hope is the temper of Christian faith. In a period of crisis, there are naturally many things that tend to lead us to despair and disillusionment. In Chinese, the word " crisis " is composed of two characters, namely, danger and opportunity. A real crisis is pregnant with both. If our faith is deep enough we will then not be overwhelmed by the danger but be gladdened by the opportunity. The strength of the Communists lies not only in their social realism and social passion, but also in the fact that these are rooted in their philosophy of dialectic materialism. They have a conviction that their cause is bound to prevail and that the " forces of history " are with them in their struggle. Our Christian hope is however built on a different basis. We believe that the ultimate Reality is ethical and spiritual, and that our society is created and sustained and in its ultimate destiny guided by this Reality. This is the belief that will generate in us an enthusiasm and a courage to enable us to hold firm our ground in face of persecution and defeat. For we are seeking not the reinforcement of our own will but the fulfilment of a Divine Purpose.

The second social responsibility of Christian students is to challenge the world. In the history of Christianity, the



Christians have always been challenged by the forces of the world. Our chief strategy has been one of accommodation. We have tried to accommodate Christianity to philosophy, science, liberalism, capitalism, socialism, etc. In each case, the accommodation is achieved at the expense of the uniqueness of the Christian message. Christianity has also been used as an instrument of relative and partial social interests. Fascism, Imperialism and Capitalism have not failed to make use of Christianity to serve their own purposes. Christianity in a way has rightly been charged as an upholder of the *status quo* heedless of its gross injustices and outstanding irrationalities. It has been used as a bulwark of privileged interests and a sanctifier of secular ideologies. Therefore, we must restore the initiative of Christianity. Instead of being challenged by the existing order, we must always put a challenge to it. Instead of becoming a mere echo of current assumptions, we must revive the prophetic spirit of the Christian religion. We will challenge the world from two basic standpoints. The first is to challenge it from the standpoint of God and His Kingdom. As Christians, our responsibility is to seek first the Will of God and the realization of His Kingdom. When we try to identify ourselves with the world, we must however not be lost in it. We are in the world, but not of the world. Thus in dealing with our social life, we always deal with it from an ethical and spiritual perspective. Our purpose is not to conform to the existing order, but to obey the Will of God and to help make the Divine Order prevail in the world.

We Christians live as citizens of two worlds. We are always in a state of tension between the pulls of two worlds. We are constantly faced with the incongruity and the disparity of the Divine and the human order. Although our Divine Order bears a dynamic relationship to the human world, it is always transcendent in nature. We are thus bound to be critical of the existing order. The Christian perspective is always a higher frame of reference and an eternal challenge to the world. As Christians we believe that human efforts are limited and are subject to the contingencies of social circumstances. It is therefore false to attach any ultimate

significance or authority to the schemes based on partial perspectives such as the nation, state, class or race. They are the relativities of history and must be brought under the judgement of eternity. Viewed from the Christian perspective, no single social system can be final or true for all times. The Christian students should concern themselves, not with panaceas or blue-prints of any specific social order, but with an endless struggle for the Reign of God in whatever social situation they may be placed. Christianity may not offer a solution to a specific problem, but constantly challenges us to try to solve the problem. The Communist belief of a perfect social order after the overthrow of the bourgeois and the rise of the proletariat is a utopian illusion. The Christian realists today have come to see the solidarity of sin, both individual and corporate, and the impossibility of fully realizing the Divine Order. Christian social action consists of a ceaseless striving for an ever newer quality of life and an ever closer approximation of God's Reign.

Apart from challenging the existing order from the vantage point of God's perspective, we must also challenge it from the standpoint of the infinite worth of human personality. The tragedy of modern times is that the individual man has been made an instrument of the state, society, class or economic process. This is an age of the domination of impersonal "collectives". The individual worth has been made subservient to the interests of the "collective man". Both Communism and Capitalism have regarded man as a function of society. This general trend should be revolting to our Christian conscience. Christianity stands for the primacy of human personality. Marx may think that the worth of the individual depends on the worth of the social order, and the individual may thus be sacrificed, when necessary, for the interests of the collective man, but Jesus taught us to hate sin but not the sinner. Man should come first in social problems, because it is on his account that a new social order is to be built. Marx may teach the relentless extermination of the bourgeois, but Jesus exhorts us to see the infinite potentialities of men. Economics after all exists for man and not man for economics. Marx may tolerate

the use of any means to achieve a proper end, but Jesus demands consistency between the end and the means. For good can be born only out of good and never out of evil. Marx may emphasize the primacy of economic security, but Jesus emphasizes abundant life and also says that men do not live by bread alone. "Religion", as Reinhold Niebuhr put it, "is the champion of personality in a seemingly impersonal world". Just because of this fundamental stand, Christianity has functioned as a motivating power in human revolutions and in various liberalizing movements of history. But we shall always keep in mind that ours is a revolution plus redemption.

The third responsibility of Christian students is to change the world. The Communists in Soviet Russia are singing the chorus that they are changing the world. I think we have all come to realize that social change is a reality. Either we must change the world or the world will change us. The true Christian message is not one of inactivity or watchful-waiting. It should not be an "opiate" to soothe and comfort us. Jesus came not to bring peace but a sword. He wanted to baptize us not just with water, but "with the Holy Spirit and fire". As a prophetic religion, Christianity is surely not a religion of the *status quo*. If we have realized the reality of social change, our question then is not whether society will change or not, but whether it will change in accordance with the Christian principles or not. We know that society will change with or without us. To take part or fail to take part in this social change will involve us in social consequences. Our choice is then clear. We must make a positive decision so as to help mould the form that the historic movement may take. We must incarnate our word in the flesh. Christianity should not be a mere talking religion, but a religion of action. The Kingdom of God is not acquiescence, but struggle.

In the position of a student with all his limitations in time and experience, two tasks are fundamental in the preparation for social change. The first is one of re-orientation. By emphasizing the necessity of changing the world, we do not mean that we must throw overboard what we are doing or



what we are trying to do in our social experiments. What it all needs is to put in a new content, a new spirit and a new direction, with reference to a new social vision. Since we have recognized the inadequacies and irrationalities of the existing order, we must then be prepared to re-orient ourselves to the preparing for a more adequate and a more rational social order; and with that as our perspective, we may then proceed to say that our fundamental contribution is in character-building. Otherwise, character-building is an empty slogan which finds no anchorage in objective reality. One would ask what kind of character we are going to build and for what. Individual character cannot be produced in a vacuum; it must be cultivated with a larger frame of reference.

Secondly, we must work for corporate action in our World Christian Community. Social change cannot be very effective if it is attempted by scattered individuals. The forces for good must be organized just as the forces for evil are organized. Christianity is anti-individualist. It is not merely a social religion; it is in its very essence an expression of a community. When we become followers of Jesus, we become part and parcel of the Body of Christ. We are not just individuals in a society; we are persons in responsible relationship to God and to each other. It is gratifying to see that with the World's Student Christian Federation, small bodies of Christian students have banded themselves together as little Christian "cells" in the various universities throughout the world. They are the basic units for the fundamental tasks of study, devotion, and social experimentation. They are groups of men and women thinking and living in anticipation in terms of the common humanity of mankind. The Church of Christ is not a naturalistic relationship but a fellowship in God. "Whosoever shall do the Will of My Father which is in Heaven, the same is My brother, and sister, and mother." It is only in a common loyalty to God that we may actually have the experience and the power to achieve the reality of a universal community, transcending the barriers of the state, race and class which threaten the unity of men. The fact that our student Christian groups

are members of a world movement should be a great dynamic for social change in itself. Unfortunately, many of our local groups are still unaware of this important fact. In China we have recently decided to adopt a new strategy in our work among government schools. Instead of just organizing a Student Christian Association in a university or adding a new unit to the Chinese Student Christian Movement, we want to make the appeal of making them members of the World's Student Christian Federation. This will immediately create a new psychology and a new atmosphere among our university groups. For the consciousness of being a part of a world movement will stimulate a greater feeling of strength and a greater sense of responsibility among our local units which, in isolation, might feel incapacitated in their social efforts.

# REPORTS FROM THE NATIONAL MOVEMENTS

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## PRESENTED TO THE

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### PACIFIC AREA CONFERENCE

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#### Report from the Student Christian Movement of Australia

##### *The Movement and its Field of Work*

The Australian Student Christian Movement was founded in 1896, through the instrumentality of Dr. John R. Mott on his first world tour. This Movement has local units not only in the six Australian Universities, but also in eight Teachers' Colleges and about forty secondary schools, and it has relations with about fourteen theological Colleges. In addition the Movement has, as an integral part of its membership, six "Senior Branches", one in each State, composed mainly of graduates but including also former school members and some others. Nevertheless it is from the six University units that the Movement takes its essential character.

The total number of University students in Australia is about 8,800. The actual *membership* of the Movement in the Universities is only about 360 — about 4 % of the total student population. But it should be explained that on our present membership basis, "members" are those "who have decided to test with their own lives the truth of Christ's way of life", and the number of those who come within the range of the Movement, and even share in its active fellowship, is considerably higher than this.

For many years the Movement was the only Student Christian body working in the Universities. But in recent years the Inter-Varsity Fellowship of Evangelical Unions has entered the field, and is now at work in all the Universities. There are also now strong Roman Catholic student groups in some of the Universities. The Universities themselves are all secular institutions, though in each of them there are affiliated Colleges established by the churches and on a religious basis. Speaking generally the S.C.M. has an established place among student societies.

Students in Australia tend to have less leisure than seems to be common in older countries. University curricula are exacting, annual



examinations loom large on the student's horizon, and for financial reasons success at examinations is of vital importance, with very few exceptions. As a whole, the Australian student body takes its studies seriously and gives as much of its leisure as it can to games; only a small minority of students throw themselves into political and religious societies or concern themselves much in the life of the community. In the result the Australian student class is rather isolated, and politically immature.

Australian national life encourages rather than breaks down these tendencies among students. The country suffered severely at the beginning of the depression, but prompt and effective measures of control were taken, and recovery began earlier than in many countries. Taken by and large, the political and economic order in Australia has been stable and evolutionary, not subject to the violent strains and stresses which have affected so many other communities. The Australian community has afforded its students security in which to work. Inevitably, their interest in social and political questions tends to be of a more detached and objective character than that of students who have experienced in their own lives the stress of political conflict and social upheaval.

### *The Presentation of the Christian Message*

#### a) *Individual Work*

1. We have come to use the term "evangelism" to describe the objective of all our work rather than to describe a particular method of work. That is to say we regard evangelism in the wider sense of the term (the presentation of and witness to the Christian Gospel) as the *raison d'être* of the S.C.M., and the main end of all its activities.

Our Movement has not done a great deal in the way of *special campaigns of evangelism*. But in the last two or three years interest in this method has been growing (largely under the influence of reports of work done in other parts of the Federation), and student leaders in most of the Universities have been working towards some special effort of this kind. The coming of C. F. Andrews to the Universities of Australia has given us just the impetus we needed in this direction. As we write this report, plans are on foot for special campaigns under his leadership, on a scale not previously attempted in this Movement.

What we regard as the characteristic feature of our presentation of the Christian message is a concentration through direct Bible study on the fundamental Christian ideas about God and human life. The problems of the existing social order occupy a large place in the

Movement's work and thought. But the fact that we have not been driven by the pressure of revolutionary movements to formulate concrete political and social programmes has left us free to concentrate on fundamental principles, and on leading students to adopt them as the guiding principles of their own lives.

We regard *Bible study* as the central element in our work. The first job on which a University committee concentrates at the beginning of the academic year is to gather students into the study-fellowship of the Movement; and for some time before this they have been busy finding leaders for study-circles and choosing study material. In our conferences, both national and local, Bible study is at the heart of the programme, and a special study outline, opening up the Bible approach to the main theme of the conference, is prepared for every Movement conference. It is probably at conferences that the best Bible study work is done, but we are not satisfied with the quality of the work done in Movement circles generally, and much thought has been given in recent years to raising the standard of Movement study.

*Conferences*, both national and local (the latter during short vacations and at week-ends), take a large place in the life of our Movement. Our annual national conference is attended by 250 to 300 students and graduates, and during the course of the year, attendances at local conferences total about 850.

*Midday addresses*, usually weekly, form a regular part of the work in the Universities, and provide opportunity for presenting the message of the S.C.M. to the University public.

2. The Movement attracts in the main those who have a Christian background and already have some interest in religion. Its members, however, are becoming more keenly aware of their responsibility towards the whole University community, and are recognizing that the first thing needed is a great strengthening of personal witness, and that special campaigns of evangelism must be backed up by such witness.

#### b) *Missions*

1. The place of missions in the Christian Church has not been a matter of acute controversy in Australia as it has been in the U.S.A. and some other countries. Nevertheless the attitude of Christian people towards missions is changing. Though the Church in Australia sends missionaries to other countries, it is coming to recognise that the distinction between service at home and service abroad is mainly geographical, since the civilization in which we live

is largely pagan, and there is "mission" work to be done in every country.

Interest in "missions" in the more specific sense is focussed and fostered by the Foreign Service Fellowship, an organization within the Movement which came into being in 1927 to take the place of the Student Volunteer Movement, which had been dropped six years earlier. The Foreign Service Fellowship has groups in the three larger Universities (Sydney, Melbourne and Adelaide), and includes in its membership those who are definitely preparing for missionary service abroad, those who are considering such service, and others who wish to make a study of missionary problems. While the intention is that the F.S.F. should serve to keep the whole Movement alive to missionary problems, there is a natural tendency to concentrate interest in these questions in the groups themselves.

2. The Movement co-operates with Missionary Societies, mainly through representation on the National Missionary Council and on United Missionary Councils in certain of the States.

3. The Foreign Service Fellowship includes in its programme the study of missionary methods, and is definitely on the side of all the progressive tendencies in missionary policy: for example, the encouragement and development of indigenous Christianity and indigenous Churches; the elimination of exaggerated denominationalism; and the abandonment of any dictatorial and "foreign" attitude on the part of missionaries. Individual members of the Movement, on the Councils mentioned above, on Mission Boards, and in the field, all exert their influence in this direction.

### *Students and Social Justice*

#### *a) Rural and Industrial Service*

In the sense in which Chinese and Indian students must think of it, there is in Australia no scope for "rural service". The standard of living in rural areas is comparatively high, and while there are plenty of cases of hardship and poverty, these are isolated and do not call for the kind of service which groups of students could give. Similarly, with the possible exception of the coalfields of New South Wales, there are no "depressed areas" in which students might work, as for example in work camps.

Our main opportunities for concrete social service work lie in the capital cities of the States — that is, within a mile or two of our Universities. The A.S.C.M. has — with one or two exceptions — adopted the policy of encouraging its members to work within exist-



ing organizations rather than that of initiating new enterprises of its own. Thus in different places members of the Movement are helping in such organizations as the Y.W.C.A. and Y.M.C.A., Church missions in slum areas, Free Kindergartens, University settlements, etc. Such specific projects as our own members have sponsored are in the main of the familiar "settlement" type.

#### b) *Racial problems*

1. For the vast majority of Australians there is no pressing problem of race *within Australia*. The 1933 census showed that of a population of 6,627,839 (exclusive of approx. 55,000 full-blood aboriginals), 97.5 % were of British origin and 99 % were full-blood Europeans. Of the aboriginal population 70 % was in the sparsely inhabited N.W. Australia, and it would be true to say that most people rarely, if ever, see a full-blood aboriginal. Non-British immigrants have tended naturally to form group settlements, as e.g. Italian settlers in the sugar-cane areas of Queensland. But the numbers are very small, assimilation is rapid, and the problems created are only local.

About one-quarter of the surviving aborigines are employed more or less regularly in pastoral or fishing industries, another quarter are in supervised camps and mission stations, the other half are nomadic. With regard to their treatment — especially the latter group — there has been in recent years a decided awakening of the official and public conscience. Reform is hampered by the fact that there is no single authority in Australia responsible for the protection of the aborigines as a whole. But following recent killings by aboriginals in territory controlled by the Commonwealth, the government has made a notable experiment in administration by commissioning Dr. Donald Thomson, a distinguished anthropologist, to undertake a mission of conciliation instead of relying on the ordinary police methods. Realization is spreading that the detribalization of the aboriginals will be fatal to the race, and improved measures for their protection are being devised, especially in Queensland.

Australians have chiefly been brought into relations with people of other races as migrants, actual or potential. The general lines of Australian immigration are well-known, though its detail and technique are sometimes misunderstood. The Immigration Act is framed in general terms, which do not discriminate on grounds of nationality or race. The Act prohibits the entry of persons, for instance, of whatever nationality or race, who are diseased or criminal, who advocate revolution, or who fail to pass a dictation test. The dictation test may be administered in any European language, and

has recently been used to exclude a New Zealander. In practice, however, the dictation test is not administered to any person of European extraction, unless he is for some reason regarded as "undesirable". Under a number of agreements, too, accredited students, merchants and tourists of non-European race who enter Australia from such countries as China, Japan, India, the Dutch Indies, and the Philippines, are exempted from the dictation test. The test is used, however, to exclude altogether all other persons of Asiatic race.

This policy springs, like similar policies elsewhere, from fear. To some extent, it is fear of ultimate invasion. But for the most part, the fears are based on economic, sociological and racial grounds. The economic ground is that competition from such immigrants would lower the standards of living built up by the Australian workman. The sociological ground is that the presence of distinct and unassimilated racial groups makes political democracy unworkable and may cause great social disturbance, as in South Africa and in the United States. The racial ground is that experience suggests, in general, the undesirability of intermarriage between peoples of widely different racial stock. There also exists in the mind of the average Australian, along with the desire to keep his country British, a certain amount of race pride and race prejudice.

2. We hope it may be said that the A.S.C.M. as a whole tries not to be complacent in the face of the racial attitudes described above; that it tries to be "world conscious", and to transform prejudices, among its own members and in the community, into attitudes tested by reference to the spirit and teaching of Christ. This it attempts to do through its journal (*The Australian Inter-collegian*), through addresses at conferences and in the Universities, through visits of leaders such as Dr. Koo, Dr. Kagawa, Mr. Andrews, and through the work of its members in other organizations. But we could not say that the Movement as a whole stands for opposition to the immigration policy of the country, or for any particular modification of it, or for any specific policy for the protection of the aborigines.

#### c) *Communism*

1. While there is a growing dissatisfaction with the existing order, and growing interest in movements working towards social reconstruction, communism as a political system does not appeal to a large number of Australian students. There are, however, keen minority groups of communists in each of the Universities, engaged in active propaganda. But there is less conflict between these groups and

other elements in the student body than there was a few years ago. This is probably due to the fact that the communist groups are now throwing their energies into specific projects, such as the anti-war movement, and are in general adopting a somewhat less aggressive policy.

2. Among Christian students there is a growing recognition that the social objective of communism, its desire for a classless society, eliminating the inequalities and injustices of the present order, has much in common with Christ's Gospel of the Kingdom. They realise, however, that the materialistic philosophy and the irreligion, or anti-religion, which characterize Marxist communism, are not only definitely in conflict with the Christian Gospel, but will, if they prevail, defeat the higher ends of communism itself. Certain idealistic members of the Movement who a few years ago were attracted to the social programme of communism, because of their deep dissatisfaction with the present order and because of the apparent failure of the Christian movement to do anything effective about it, are now recognizing the incompatibility of these aspects of communism with the Christian way, and are realising also that the Christian revolution is more radical and more worth working for than the communist revolution.

### *Students and the State*

#### *a) Claims of the State*

1. Because of the relatively stable and prosperous condition of the Australian political and economic order, and the geographical isolation of the country, the State in Australia has continued to exhibit the characteristic features of Liberal political democracy. Australian political theory has in the past admitted the State to a larger control of economic life than has been customary, till recently at any rate, in Canada and the United States. But the special marks of the "totalitarian State" have not yet developed; the State has made no organized effort as yet to control the agencies of opinion — the Church, the press and the radio. The educational system is to a considerable extent in State hands, but it is by no means organized for propaganda purposes. The Universities are not dominated by the State. An acute observer would note, however, that the fundamental principles of Liberalism have not very deep roots in Australia, and that liberty survives largely because the fundamentals are not being much challenged. There are not wanting signs — e.g. in the political censorship of imported books, and in the enactment of new laws giving more drastic powers over societies advocating revolutionary

doctrines — that governments are restive and rather nervous, and that in a crisis which provoked deep controversy, the world-trend towards the "totalitarian State" would speedily manifest itself here. The battle for academic freedom in the Universities, also, has really yet to be fought.

2. There is no Fascist movement in Australia, and the aspirations of Australian nationalism find full expression within the British Commonwealth of nations. Watchful folk recall, however, the mushroom growth, during the controversies caused by Mr. Lang, the Premier of New South Wales in 1931-2, of movements for organizing resistance which can only be called Fascist. Here again, Australia has so far been saved for Parliamentary democracy by her prosperity and security.

#### *b) Students and Political Movements*

1. From what we said at the beginning of this Report about the general character of student life in Australia, it will not be surprising that there is no political tradition in the Australian Universities. There are some political societies, but for the most part their concern is the study of rather than actual participation in political affairs. There is wide student autonomy, but the general view of the University authorities, that students come to the University to *study*, and should keep their minds as open as possible, has naturally much weight. This reinforces the other factors in the situation, already mentioned. It may be added that Australian politics, whether State or Federal, have not been marked of late by fundamental cleavages to excite passionate interest. At present, international questions attract more students than purely Australian affairs do.

2. It must be confessed that Australian students do not materially influence public opinion. They do not figure in the public eye except through occasional processions and from time to time when some 'incident' occurs which has news value in the metropolitan press.

3. Members of the A.S.C.M. are, in general, among the advocates of "reform", but the Movement is not identified with any one political or social movement. Political interest in the Movement is centred mainly, as explained above, in societies for international affairs.

#### *c) Peace Machinery*

1. It is only a minority of students who are deeply concerned about the problems of war and peace, and of international relations generally. Of these, the great majority would be supporters of the



League of Nations, though a small and enthusiastic section supports such organizations as the Council Against War and Fascism, and views the League as a bulwark of the capitalist order and not really making for world peace.

In most of the Universities, there are student societies (such as International Relations Societies) which stand for the study of international problems and the promotion of international understanding. These are strongly supported by members of the Student Christian Movement. In several cases, members of the Movement were among the prime movers in bringing them into being, and still continue to be their most active supporters.

2. In view of the work that is being done in the Universities by the societies mentioned above, the S.C.M. in the main leaves to these bodies the organization of lectures, discussion groups and tutorials on the facts of the international situation. It does, however, frequently include in its programme addresses and discussions on the bearing of the Christian Gospel on international problems, and such questions are under more or less continuous discussion at Movement Conferences.<sup>1</sup>

The question of the Christian attitude to war has been a particularly burning question during the last few years. During 1934 an attempt was made to prepare a statement of the Movement's attitude to war, and the matter was discussed by groups throughout the Movement. While there proved to be a large measure of agreement on the responsibility resting on Christians, and in particular on Christian students, to combat the causes of war and to work vigorously for the promotion of peace, there proved to be a definite divergence of opinion in the Movement on the duty of Christians in the event of the outbreak of war. Some of our members held that it would be their duty to fight for their country if it became involved in a war in defence of League principles; and others held that as Christians they are precluded from taking part in war of any kind. This discussion served to focus the thought of the Movement towards active work in the cause of peace; and since that time several groups of Movement members have undertaken "peace campaigns" of various kinds. Also in more than one University centre, members of the Movement have taken the lead in the promotion of youth movements for peace.

The Movement's characteristic contribution to the cause of international understanding is made in seeking to be an effective part of the World's Student Christian Federation. We believe in the

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<sup>1</sup> The international implications of the recently adopted trade diversion policy have caused deep anxiety to many members of the Movement.

Federation ideal of creating an international student community, and hold that this is the most radical and vital way of working for international understanding. We feel that our part in this process is first of all to develop the sense that this international student Christian community (and this world Christian community) do actually exist and that we are part of them; in the second place to increase the reality of the community by seeking to understand the problems and thought processes of our fellow-members and learning to think together with them; and in the third place to extend the community among Australian students, and, as we have opportunity, among students of other countries.

## Report from the Student Christian Movement of Canada

### *General Conditions of Work*

Canada's population of ten million is scattered across the continent in areas which are widely separated by barriers of mountains and rocky highlands. The resulting provincialism and isolation are serious factors in our national life. However, our intimate economic and geographical relation to the United States of America, and our historic, racial and emotional ties within the British Commonwealth of nations, make us debtors to the thought-life of these great English-speaking nations.

Most of the Universities of Canada are state institutions. In several, Protestant Churches have affiliated colleges. There are a few independent Universities under Church control, notably several large Catholic Universities, and a small number of Baptist Colleges; of the 35,000 students in Canada, however, only 5,000 are in these religious institutions. The S.C.M. has local units in all of the State Universities of Canada and in some of the Church Colleges, and meets fairly intimately ten per cent of the student body of these schools. There are three other religious groups functioning in the Universities. The Roman Catholics have Newman Clubs on several campuses, the Jewish students maintain Menorrah Societies, and there is a small fundamentalist Intervarsity Christian Fellowship with local units in several Universities. Our relationship to these organizations would be described as friendly rather than co-operative. The Protestant denominations have thus far not organized denominational groups in colleges. Our own Movement employs ten secretaries in seven of the

local University units, one regional and three national secretaries, one of whom devotes his time to missionary education.

The Student Christian Movement in Canada is a relatively young Movement, being formed by the merging of the work of the student divisions of the Y.M.C.A. and the Y.W.C.A. in 1920. The Movement was born in the post-war period of reaction against organized religion. It is interesting to observe how the S.C.M. is coming to understand and value the life and thought of the Church. Our relationships with the Y.M.C.A. and the Y.W.C.A., and the major church groups in Canada, are increasingly co-operative.

However, there is a widespread feeling on the part of most of the undergraduates (and perhaps an equally large percentage of the graduates) of the Movement, that the "Church on the corner" is not presenting a vital, compelling, intellectually respectable religion; that it does not (with few exceptions) understand the message of religion of the Movement; that its fellowship is not such as will stimulate the spiritual growth of S.C.M.ers; that the preachers are not really alert and aware of current trends in thought and life; that the Church is a middle class institution, anxious to maintain the *status quo*.

Numerous factors contribute to this attitude. The Canadian parson is not reading much. His sermons are frequently echoes of thinking which was being done in the days he was in college. Our younger ordained men are usually in very small rural Churches, which make minimum demands on one's reading and thinking. By the time they have reached the town and city pulpits, many of them have lost the hunger for thinking, and often are not aware that the issues they considered central are not now the most vital. One of the saddest things about our Canadian Church picture is the way our young ministers, keen, aware, become back numbers intellectually.

The majority of the men going into the ministry have no vital connection with the Movement during their college days (in many theological colleges the Movement is regarded with suspicion). So many ministers of our Churches do not really see what the Movement is doing. The level of intellectual presentations in most of our Sunday schools and Church youth groups is inadequate. Students react against the ideas of God, of the Bible, of ethics and morals which are thus presented.

Of course, the picture is not all black. Most of the leadership of Movement conferences and discussion groups is drawn from ministers, professors and teachers in Church colleges. Many Churches and Church youth groups are aware of the evils of our present economic system, and are working hard to induce thinking and action towards a better political and social system.

An increasing number of students are coming to realize the importance of THE CHURCH, as contrasted with its rather weak organizational expression in the Church on the corner, and to see it as THE hope in a pagan world.

*The Presentation of the Christian Message*

Since the beginning of the Movement, one of the deeply significant factors has been the conception of the Christian religion which has arisen from small groups in most of our Universities studying the synoptic records of the Life of Jesus, under the dominant influence of Dr. H. B. Sharman. His approach requires the same critical objective study which one would do in the University on the documents about any other great person, with the purpose of discovering, in so far as possible, the authentic account of the Life and teaching of Jesus, and seeking to understand his religious experience. The methods of study which he employs (and which many groups follow in our Movement) do make students face squarely the implications for today, of many of the sayings attributed to Jesus. What does it mean to "lose your life today", to "enter the Kingdom of God", to "have faith as a grain of mustard seed"? These questions are faced steadfastly, with shallow thinking rejected in the intense honesty of group thinking. There emerge usually from such study, individual pictures of an integrated, compelling, consistent figure, Jesus, whose devotion to the Will of God led Him to the heart of religion and of human consciousness.

To many in the Movement this Jesus is the touch-stone and criterion of all religious and theological concepts. Anything in Paul or in the creeds or in any presentation of religion which seems to violate the concepts formed during the study of Jesus is considered obviously false and misleading. This attitude fosters a real impatience with Churches, theologies, and religious practices which do not arise within the frame-work of this study or are not easily related to it. While years of experience usually shake this rigidity of ideas, we are constantly confronted with a new group which sees all religion within these limits.

While deeply grateful for the profoundly moving experience of facing honestly and persistently the truths in the classic records of our religion, many in the Movement are deeply concerned over the tendency of so many to make such a study of Jesus the end, and final step in their theological thinking. It is doubtless partly due to this influence that our Movement understands so little of the theological language used in the Christian literature of the world;



and also why religion has tended to be for our Movement a thing apart from, if not in opposition to, the organized Church.

These groups, while one of the chief ways of presenting the Christian message, are not the only method used. Through other study groups on social, economic and cultural topics, we try always to bring students to the realization that to be effective persons in social and economic change, it is essential to have a basic Christian philosophy and dynamic. When students realize this fact, they come with a real desire to examine the basis of the religious experience and fullness of life which we find in Jesus. Personal assistance from study-group leaders and secretaries and small informal discussions are used as means to bring students to face for themselves the challenge of committed living. In Canada, the word "evangelism" has become associated with the fundamentalist approach to religion. In the truer sense of the term, however, the Canadian Movement has of recent years increased the intensity of its message, but always with emphasis upon the less spectacular, and, we believe, more effective methods of gradual spiritual growth through study and personal assistance.

Notwithstanding this approach, and the influence of the Oxford Group upon some of our units, fellowship in prayer, either in corporate groups or in private, is rare among S.C.M.ers, particularly among graduates.

This lack of prayer and worship in our Movement arises from many causes. The attitude of and toward the Church, is one; the worship of the Church having very little value for most students. Uncertainty of concept and changing and growing ideas concerning religion and God also contribute. Undoubtedly the wide acceptance of the scientific materialism of much of our University work is a factor. Then, too, many students are starved in their emotional development. The idea of a personal God capable of influencing individuals has not infrequently been rejected.

### *Missions*

General apathy, if not a negative response, is the reaction of most Canadian students to the subject of missions. However, an increasing interest in the CHURCH as a World Community, and a realization of the world-wide impact of such forces as nationalism, fascism, communism and materialism, are leading some students to realize that much thinking must be done on the world mission of Christianity. With the recent absorption of the S.V.M. in Canada into the S.C.M., and a new policy of a specialized national secretary for missionary education, there is hope in the Canadian Movement

for a new vitality in thought about the world significance of the Christian message. The ideas of THE mission of the Church, rather than foreign and home missions, and a growing sense that Christians must be committed to the Will of God in whatever walk of life, appeal increasingly to Canadian students.

### *Students and Rural and Urban Life*

Recognizing the decadency of Canadian rural life, as one of our acute national problems, our Movement in several Universities has held groups on rural conditions. In one instance a large group of students went into a rural community for a ten-day seminar, living and working with the farmers and villagers of the area. This was followed by a largely-attended recreation school for training local young people, conducted by the students.

In cities, student groups have studied social conditions during the summer, learning of relief and remedial social services, of the efforts of the Church and of labor groups, and studying at first hand the work of radical groups among the dispossessed.

Some student groups are assisting social service agencies, and doing valuable work among the unemployed and destitute. The general effort is made to direct these pieces of service so that the student receives from his first-hand contact, true insights into the nature of the social structure which is creating these social conditions.

### *Communism*

In practically all Canadian colleges there are small, though influential, groups of communists. Not infrequently on the larger campuses they seek to enter the study-groups of the Movement. The presence of these Marxists has done much to stir our students into a more realistic search into the implications of our social order, and has compelled them to face what Christianity is, and how its methods of affecting human relationships differ from those of communism. Of course, there have been instances of misdirected activity and of interminable, meaningless discussion and argument, but these have been more than compensated. Several communists have been led to see the inadequacy of their philosophy through their association with the Movement, and there is more rejoicing when one such comes to see the values to be found in Jesus than when a score come to it from a more orthodox Church background.

On the whole, our Christian students are ignorant about communist philosophy and program. They are put off badly by misunderstanding the nature of Marxian materialism, and by fear of the violence and suppression of criticism which communism implies.

Several good study groups on communism exist within the Movement, and a recent conference with John Macmurray has done much to clarify the thinking of those who met with him.

Communist tactics in Canada are changing so rapidly, and the communists themselves becoming so much more attractive, that it is possible that they may exercise a much wider influence upon students, particularly in Eastern Canada, in the immediate future.

### *The State*

Few students recognize fascist tendencies in Canada, and see little danger in the movement for centralization which is discernible in several of the provinces. The overwhelming election almost overnight of a Social Credit Government in Alberta on the basis of a semi-religious and an ill-explained economic appeal to the people of that province, has, however, awakened a few more of our members to the speed with which it might be possible for Canada to come under a type of fascist control. In the main, while fascism is disparaged among students, the reaction is not well thought out.

### *Politics*

Canadian students play a negligible role in the political life of the country. Students are mostly under voting age while attending University, and that fact, added to their immaturity, gives them little sense of responsibility in the direction of political affairs. An increasing number of students are becoming aware of this responsibility and have been doing fairly realistic thinking in terms of political philosophies. Many graduates of the Movement have, as individuals, given a fair amount of leadership to the socialist party which has recently developed, and which is gaining strength, particularly in the West.

### *Peace Machinery*

Most students openly favour peace, and many are willing to classify themselves as pacifists, yet few are prepared to do any really effective study of international problems and of education for peace. The general attitude toward the League of Nations is that it is "a good thing", but information about its intentions and present status is very scarce. British foreign policy is regarded with suspicions; but few students recognize their responsibility in shaping public opinion in better directions.

On most campuses the S.C.M. has taken the lead in peace education. In one University the stand of the S.C.M. for a peace Service on Armistice Day evoked much admiration as well as criticism

from groups both on and off the campus. The customary Armistice Day Service had become a military memorial Service. The S.C.M. group proposed a truly peace Service. Failing to attain any co-operation from the committee in charge of the official Service, they conducted a separate peace Service.

### *Race*

There are five distinct problems of racial relationships in Canada, each of which is centered chiefly in a different section of the country. In Eastern Canada there is a relatively large minority of French-speaking Canadians, who, while they are supposedly given equality in the confederation of the Dominion, feel strongly that they are dominated both politically and economically by the English-speaking Canadians. The fact that these French-speaking Canadians are mostly Roman Catholic has united and isolated them even more than would otherwise be the case, and has complicated the situation with religious tension. Little has been done by the Movement or by any college students in facing the problems of these people.

Another problem of race beginning to be felt in Eastern Canada arises from an increasingly large Jewish population, against whom social discrimination is frequently directed. A few attempts have been made through Christian-Jewish student conferences and other contacts to face not only the religious issues involved in this situation, but also the racial.

In the prairie provinces the problem shifts to the Central European immigrants who have settled there, and are eking out a bare existence in farming. Few of their sons and daughters reach our Universities, and Canadian students and graduates are not relating themselves to these large non-Anglo-Saxon communities.

In the extreme Western province the problem of racial discrimination is accentuated by the difference in colour, and is most acute; for there it is concerned with a large number of Orientals, totalling well over 30,000 in all. A large percentage of these were born and schooled in Canada and are eager to be counted Canadian citizens. Discriminating immigration laws, disenfranchisement, race prejudice and enforced low economic standards, with exclusion from the major professions, are bitterly felt by these people. The S.C.M. has done much in taking the lead among Occidental groups in endeavoring to break down these barriers. One of the fruits of the first Pacific Area Conference held in British Columbia has been a number of study-groups and fellowships which have actively worked towards this end. Largely through their efforts a Cosmopolitan Club has been formed at the University of British Columbia, and now a group of graduates



are working on methods of presenting the issue primarily to Church groups with the hope of breaking down ignorance and prejudices, and ultimately of effecting changes in the laws directed against Orientals.

## Report from the Student Christian Movements of China

### *The Movement and its Field of Work*

According to recent statistics there are 111 Universities and colleges in China, of which 18 are under Christian auspices. The total University population is about 40,000, including approximately 5,000 women students. About 3,500 students are enrolled in Christian Universities. China has 1,892 middle schools (high schools) of which 196 are under Christian auspices. Approximately 30,000 of the total of 400,000 students in middle schools are in Christian schools. With the required government registration of schools (since 1928) the number of Christian schools has been decreasing, particularly middle schools. Owing to increased tuition fees in Christian schools (part of the movement for self-support), schools under Christian auspices are more and more drawing students from the privileged middle classes; at the same time more students formerly in Christian schools are entering government schools.

The field for student work includes both Universities and senior middle schools, Christian and government schools. In many cases it is not possible to separate senior and junior middle school students entirely. Thus, student work covers a wide range of age groupings, requiring differentiation in program. By far the greatest majority of organized groups of Christian students are found in the Christian schools, although a considerable volume of work with less formal organizational stability is carried on among government school students. In the beginnings of formal education in China, schools for men and women were entirely separate. Within recent years, practically all Universities have become co-educational, whereas in middle schools this trend is less marked.

### *Agencies at Work in the Student Field*

The first Student Y.M.C.A.s in China were organized in 1885. The Y.W.C.A. began work with women students in 1890. Within recent years the Churches have shown an increasing interest in student work, to the extent that the National Christian Council a few years ago employed a Youth Secretary. Also certain denominations related to either British or American missionary societies have full-time stu-

dent workers in many centers throughout the country. The Church of Christ in China (uniting several of the strong denominations) has at periods employed a national student secretary. Local Church youth groups of a denomination-centered character exist in many centers. Several denominations also hold student or youth conferences.

A variety of organized Christian student groups under different auspices exist : student Y.M.C.A.s, student Y.W.C.A.s (Student Christian Associations), Christian Fellowship Groups, Y.P.C.A.s (Young People's Christian Associations). Those related to the Y.M.C.A. and Y.W.C.A. are an integral part of these respective movements, a national student division with employed staff being an important part of their national movement set-up. The Y.M.C.A. reports 131 Student Associations, among which 85 are more active than the rest. Of this latter number 29 are in colleges and universities, and 57 in middle schools. The Y.W.C.A. reports work in approximately 90 schools, including contacts with 19 Universities. Seven of the college units are co-educational.

#### *Provisional Council of the Student Christian Movement*

Since 1922, efforts have been made from many angles to bring about a united and inclusive Student Christian Movement in China. One most important development in this direction has been the formation of city or district "unions" in almost every part of the country, these "Christian Student Unions" bringing together all types of campus student Christian groups. These "unions" have generally placed leadership responsibility largely on students themselves, but have also represented wide co-operation between Christian students and faculty members, alumni, and the various Christian agencies employing student workers or working in the student field. In the summer of 1933 a National Fellowship Assembly of Christian Students was held, with special emphasis upon the attendance of active workers of all these local unions. At this conference a "Provisional Council of the Student Christian Movements" was organized. This Provisional Council is now preparing for a second national conference of Christian students to be held in 1937.

#### *Presentation of the Christian Message*

Methods of Bible Study, worship Services, devotional or prayer meetings, discussion groups, lectures, service or social reconstruction projects, week-end retreats and summer conferences are commonly used by local units, city or district "unions", and regional groupings. A general trend is noticeable in that Bible study-groups, worship

Services, prayer meetings are diminishing in their general appeal, although the serious-minded student still finds great help in them. There is correspondingly a widespread interest in questions of national salvation, social reconstruction, social-economic problems. The Youth and Religion Movement of the Y.M.C.A. has reached students in many different sections of the country, notably students in government schools.

### *Other Faiths*

Except for a few instances, where local units have invited Buddhist or Mohammedan leaders as guest speakers, or student groups have visited mosques, or temples have been used for student conferences, there is no contact or joint work with groups in other faiths. There are some small Buddhist and Moslem societies among students and teachers, but they do not work in any very active way, and their influence is chiefly among students already members of their own religious communities.

### *Social Justice*

Almost every organized student Christian group conducts some kind of social service project, ranging from night classes for literacy, day schools for underprivileged children, and rural service teams, to a well organized community center serving the needs of children, women and men in matters of education, health, recreation and case work. Summer conferences for several years have centered on themes of Rural Reconstruction, National Salvation, The Way Out for China, in some of which manual labor projects have been combined in the program with worship, discussion, and recreation. College women students have participated for two summers in a rural folk school; students and industrial workers in Shanghai have met together in student-industrial institutes. Students are demanding practical experience and action to balance theoretical discussions.

### *Missions*

The attitude of students toward individual missionaries is generally friendly, but standards of judgment are severe and criticisms of the work done are frequent. Students especially feel that the Missions and Churches need to become more "youth-conscious". They frequently claim that there is no place for them in the Churches. Christian students feel an increasing sense of responsibility for the Churches. Christian students feel an increasing sense of responsibility for the evangelization of their own country. There have been small beginnings at home missionary work in remote regions.

*Federation Relationships*

The fellowship of the W.S.C.F. means a great deal to those students who know about the Federation or have had any direct contact with it, but the proportion of these is still far too small. The use of Federation literature in English is necessarily limited, chiefly to older students, student workers, and faculty friends. Small illustrated pamphlets in Chinese telling about the Federation have found wide circulation.

Most dramatic and valuable contacts with the Federation have been afforded by the vice-chairmanship of Kiang Wen-Han, and by such visits to China as those of Francis Miller, Jean Gastambide, Luther Tucker, Brewster Bingham, and T.Z. Koo. Chinese men and women delegates to the Federation Conference in Java have also made real the meaning of the Federation. Several individuals and groups have come from the Christian students of Japan; and these visits have been much appreciated. International correspondence on a limited scale has gone forward, but the limitation of a common language is obvious.

The most marked Federation activity is the Universal Day of Prayer for Students, which is widely observed in schools and Churches. Federation sessions are also held in practically every summer conference.

*Attitude of Christian Students*

One insistent query of the Christian students in China is how to identify religion with life. It seems that the Chinese students are interested more in the social effectiveness of religion than in mere theological assertions. Religion cannot function in a vacuum; it must function in all phases of life. Christianity will always remain impotent and insignificant if it does not have a say in the various problems of life. The most baffling problem in the life of the Chinese students today is the menace of endless foreign invasion, endangering the existence of China as a nation. The non-Christian people are challenging our Christian students to bear the Cross in the face of injustice and oppression.

*Background of General Student Opinion*

Let us be realistic about the seriousness of the Sino-Japanese situation. Since the so-called "Mukden incident" of September 18, 1931, China has lost a territory four times that of France, five times that of Germany, ten times that of Britain, and eighty times that of Belgium. The experience of the past five years has led the Chinese people to believe that the Japanese aggression will not stop



until Japan controls the whole of China. The entire control of China seems to constitute the main basis of the Japanese "Continental Policy", and so far nothing seems to have diverted the Japanese from their chosen course.

Since last November Japan has definitely started out to extend her control over North China. The Japanese invasion has taken various forms. Failing to set up an "autonomous" government for the five provinces of North China, the Japanese have helped organize bogus regimes in East Hopei and Inner Mongolia, engineer various false "autonomy" movements, and lure the local authorities into the trap of "joint suppression of Communism". The Japanese demand for "joint suppression of Communism" has not really helped China in eliminating Communism, but has rather forced many Chinese to turn their sympathies to Soviet Russia. It is not uncommon to hear the Chinese people claim that they would rather go Communist than lose their nationhood under Japanese imperialism.

Japanese economic penetration is being camouflaged as "economic co-operation" with a view to creating a Japan-Manchukuo-North China economic bloc. The rampancy of Japanese protected smuggling in North China has become an issue of international concern. It has seriously affected the revenues of the Chinese Government, and as a form of dumping it has brought disastrous effects on Chinese national industries and various legitimate trades, both foreign and Chinese. The Japanese protection and endorsement of opium dens, pawn shops, gambling and prostitution houses is sapping the vitality of the Chinese people. The Japanese have increased their garrison in North China beyond all treaty limits, and are making war-like preparations and demonstrations in Peiping, Tientsin and the vicinities. Unwilling to see a united China or a China receiving Western assistance, the Japanese militarists have pursued a policy of "Divide and Rule", playing off one group against another. Not a few civil wars in China are due to the instigation of the Japanese militarists. Even more menacing is the well-known "Hirota's Three Point Program", which, if conceded to, would reduce China to a virtual Japanese protectorate.

It is therefore not surprising that the Chinese students have become eager for military training. They now take part in the required military training with whole-hearted enthusiasm, not because they are fond of fighting, but because they see that there is no other way out. It is said that China has reached a stage when the question is no longer one of peace or war, but one of how to put up an effective resistance so as to maintain her own national existence. The policy of playing for time, of waiting, yielding, and compromise, has proved

to be futile. China has lost her confidence in the League of Nations and any of the international agreements which have been treated as "scraps of paper" by Japan. It seems that the Japanese militarists are forcing China to fight or accept a humiliating peace. But true peace must be built upon justice, and permanent peace can only be attained by the overthrow of the unjust social order and the full liberation of the oppressed peoples. The Chinese students have come to realize that they must stand ready for a supreme struggle, and that such a struggle can only be attempted with the backing of the people.

### *Tendencies among Christian Students*

Keeping the above background in view, let us proceed to point out three outstanding tendencies of the Chinese Student Christian Movement.

#### *1. In Relation to the General Student Movement for National Salvation*

We find that the Chinese Christian Students have identified themselves with the general student movement. The isolation of the Christian students is breaking down. One dominant note of the general student movement in China today is the forming of a "united front" in an incessant struggle for national liberation. The now historic December 9 Movement in Peiping last year broke the long silence of the students all over the country. On that day, the students suddenly emerged from a state of indifference and apathy into that of open aggressive struggle. Nor were the students satisfied with confining such a struggle to themselves alone. All the while, they have been striving for a "national salvation front" of the people. They have come to see that China is now facing a life-or-death crisis, and that the only way out is to unite all parties and groups for a life-or-death resistance against the Japanese invasion.

The students are the voice of China. Like students in other oppressed countries, they are the most effective organ of public opinion. When the Japanese had bought over a group of ruffians and opium addicts to parade for "autonomy" last December, the students in Peiping erupted in several parades to belie in the eyes of the world the Japanese claim that the Chinese themselves had wanted separation of the Northern provinces from the Central Government. The student agitation in Peiping has spread to various parts of the country. Realizing that the basic strength of the national salvation struggle lies in the wakening of the masses, the students have endeavored to extend the "students' front" into a "people's front". The students are the most sensitive and adventurous class of people; hence they have the greatest responsibility

in arousing the consciousness and morale of the masses. In a united front of farmers, laborers, merchants, soldiers, and students, resistance against Japan has been recognized as "the first principle in common".

It is significant to note that students in the Christian institutions have taken a notable part in most of the recent student demonstrations. The discussions of our various student Christian groups and conferences have centered chiefly on the question of national salvation. The publications of our Christian students during the past year have shown a dominant concern over the question of the responsibility of Christian students in the task of national salvation. The Provisional Council of the S.C.M. stated in its proclamation last January: "Not only do we sympathize with the student national salvation movement of the country, we are also willing to continue to take an active part in it. We are willing to sacrifice everything in the struggle against imperialism in general and in the resistance against Japanese aggression in particular. In order to realize these purposes, we propose:

1. to initiate and participate in various patriotic organizations,
2. to carry out the task of awakening the masses of the people,
3. to promote the movement of non-co-operation, 4. to take training in war-time services, and 5. to practise the required life-discipline in an emergency period."

"Knowledge and Action" has been chosen as the national theme for our eleven regional student summer conferences this year. Most of our student conferences welcome non-Christian speakers to give talks on the national and international situation. There is a genuine thirst for understanding and a real care about national problems.

## 2. *In Relation to Social Questions*

The students in China have developed a depth of social understanding. They insist on facing the concrete realities of living and on getting at the roots of all social issues. One typical illustration is in regard to the diagnosis of the Chinese problem. Thinkers like Hu Shih, Liang Sou-ming, and Chang Chun-mi, have been relegated to a bygone age. Their diagnosis of the Chinese problem has been scathingly criticized and repudiated. Hu Shih advances the thesis that poverty, disease, ignorance, corruption, and disorder are the five chief evils of the Chinese people, and that the fundamental solution lies in their total elimination. But he failed to see that these five evils are only symptoms of a diseased social system, and that as long as the social system is not changed these evils are inevitable.

Liang Sou-ming believes that the trouble with China lies in the widening gap of the intelligentsia and the rural people, and that the solution must be sought in urging the educated class to undertake the task of rural reconstruction. But he failed to recognize that the real miseries of the rural people come from the direct oppression of the local landlords and the local officials and the indirect oppression of the imperialistic powers, and that unless these oppressions are lifted, there is not much that the intelligentsia can do in the rural districts. Then, Chang Chun-mi thinks that the trouble with China lies in the moral disintegration of the intelligentsia. But it is argued that if we analyze the situation carefully, we will see that the so-called intelligentsia do not really form a class, and that they are not the real author of corruption; their corruption is largely due to the corruption of the landlords and the militarists who are their masters. The prevailing diagnosis is rather that we are suffering at the hands of the aggression of imperialistic capitalism and the remnant forces of reactionary feudalism, and that the fundamental solution lies in the breaking of the chain of this imperialistic-feudalistic social system. Is there any wonder when we find that there is a surging outcry for "Social Revolution" as the main task of the S.C.M. during the last one or two years in China?

The aim of the S.C.M. in China is as follows: "In the spirit of Jesus, to create fellowships of youth, to build sound character, and to work for the emancipation and development of the life of the people". Much emphasis is now put on the "emancipation and development of the life of the people".

### 3. *Dilemma facing Christian Students*

We find that the Christian students in China are caught in a duality of living. They are intent in meeting the national crisis on the one hand, and in maintaining their Christian faith on the other. Oftentimes the latter is relegated behind the former. One of our student secretaries recently writes of the following: "The East China College Conference struck me as being a very good one; there was an excellent spirit, and a fine devotional life coupled with some real thinking on concrete issues. My one criticism is that I am doubtful if these two elements were adequately linked together by a clear understanding of the Christian faith. We worshipped with our hearts and we thought about the national crisis with our minds, but there was little to help people feel the vital connection between the two." Indeed, this may be said as an accurate criticism of all our student Christian conferences. Our hour of worship and our period of discussion seem to have been set apart in water-tight compartments. This is what has led some



people to question the advisability of our S.C.M. drifting into the stream of the general student movement, and the failure of the S.C.M. to take a *unique* Christian stand in relation to national and social problems. To help our Christian students in making their religion more dynamic socially and their social action more definitely Christian is the great task confronting the S.C.M. today.

In the minds of the Christian students, two problems are most bewildering. The first concerns the nature of the Gospel. The controversy between the personal and the social Gospel has been much exaggerated. There are not a few students who believe that we must not involve ourselves in politics because Christianity is only concerned with the salvation of men's souls. Others believe that if we can change the lives of the individuals, national and social salvation will take care of itself. Still others believe that Christianity is international, and we must not take part in any nationalistic movements or activities. The Revivalistic Campaigns, the Bethel Band, the Little Flock, and the Oxford Group Movement have combined to create a good deal of religious confusion in the country. Most of the younger students and uncritical people have been captivated by this wave of emotional evangelism. Nevertheless, the question whether the Christian faith has any relevance to the task of national salvation still remains persistent in the minds of the more earnest Christian students.

The second problem of the Christian students has to do with pacifism. Many ask how, if Christianity is a religion of love, can the Christian students support military resistance against the Japanese aggression? Some would even oppose the advocacy of an economic boycott as it may bring wholesale starvation to the Japanese people. But armed resistance has become a general demand of the Chinese people. Unless there is a more effective alternative, it would be extremely difficult for Christian students to be whole-hearted followers of pacifism. The general tendency of the Christian students on the question of war is one of rationalization. Some say that military resistance is like a man defending himself against the attack of a tiger, and that Jesus also found it necessary to use force to clear away the hawkers and money-changers from the Temple. Others would say that violence in itself is neutral, and that therefore all violence used with the motive of love is right; or that if we can use war to end war for the interest of the masses, we must not spare the use of violence. Anyhow there is much confused thinking on this important question. Some students have tried to satisfy their consciences by justifying a war of defence, while others are still buried in apathy and hesitation because of their mental confusion.

*Summary*

These difficulties of the Chinese Student Christian Movement present three challenging questions to all our Student Christian Movements in the World's Student Christian Federation. The first challenging question is whether the S.C.M. should merge its aspirations with those of the general student movement of the day, or should maintain itself as a strictly religious movement having nothing to do with contemporary national and social issues. The second challenging question before us is whether the S.C.M. should remain smugly complacent under the *status quo*, or should foster a prophetic and adventurous spirit in a searching analysis of the social situation. The third challenging question is how the S.C.M. can help its members to break the duality of living, in order to let our life of worship interpenetrate more with our life of social action, and to implement our Christian ideals of "love", "justice", "sacrifice," and "peace", with a more concrete program of corporate demonstration.

### Report on Student Christian Work in Hawaii

There is no Student Christian Movement in Hawaii, although we do have a fairly active Y.M.C.A. and a Y.W.C.A. on the campus of the University of Hawaii. After listening to the reports of Student Movements in the different countries, I am convinced that the underlying reason why there is no Student Movement in Hawaii is the fact that the Hawaiian students are characterized by a good deal of self-contentment, tropical lethargy, and indifference to the more serious aspects of life about them.

The reasons for this lack of fire and vigor on the part of our students are many and varied.

In the first place, there is but one University in the territory with an approximate enrolment of 2,000. Of this 2,000, only a very small proportion is vitally interested in religious matters. Furthermore, of this total, less than 100 live right on the campus, the rest coming back and forth from their homes and boarding-houses in Honolulu and vicinity, which makes it difficult for sponsors of any type of organization to get the students together for meetings.

The racial composition of the student body is another reason why the Hawaiian students are what they are :

36 % of the enrolment is Japanese.

24 % is Caucasian, which includes Portuguese, Puerto Ricans,  
Spanish and other Caucasians.

22 % is Chinese.

10 % is Hawaiian and part Hawaiian.

In spite of this racial variety there is no serious race problem. Many Orientals hold responsible positions in the government, American firms, and the public schools, a picture unimaginable in California. Now this only tends to make the Hawaiian student more indifferent; his attitude being that he is very sorry for the Orientals in California, but convinced that we get along quite well in our country.

Then, of course, economic conditions have not assumed too serious proportions there, so as to rouse the numb Hawaiian student to thinking and action.

Then another factor of great importance is the work of the Churches and settlements there, which are quite adequately looking after the religious needs of the people. There are many racial Churches: Japanese, Chinese, Korean, Filipino, Portuguese, etc., to which the people go. The few University students who go to Church usually attend the Mission Church of Honolulu, which is an American Church, and which is proving popular with the students. The various racial Churches, which conduct their sermons in their native tongue, are including in their program one or two English sermons a month given by exchange pastors, so as to draw the younger second generation group.

#### *What the Y.M.C.A. has done and is doing*

1. It inaugurated the exchange students plan several years ago, whereby Christian students, mostly of Oriental parentage, were sent to various schools on the Pacific Coast, and these schools sent us their representative students. The exchange students from the mainland, with fresh and new ideas and with experience in student Y.M.C.A. work, have been a great help to the University Y.M.C.A. and to the Churches there in the work of the presentation of the Christian message. The exchange plan gradually grew to include schools in the Middle West as well as Lignan University in China. Two years ago the University Administration took over this work from the Y.M.C.A.; but the mainland schools have continued to send to Hawaii Christian students who have identified themselves with the Y.M.C.A. It is to be regretted that beginning next year the exchange scholarships are to be open only to graduate students, for graduates do not usually have the opportunity to make as wide a contact with the students as do undergraduates, and in this way, much of the value of the exchange plan is lost.

2. The Y.M.C.A., in joint co-operation with the Institute of Pacific Relations, sponsors annually a Students' Institute of Pacific Relations Conference. Representative students from the various races are

selected from the student body, and they come together to discuss problems of the Pacific in much the same way as the I.P.R. Conference at Yosemite is doing.

3. We also put on an Easter Conference which is more religious in nature. These conferences have been well-attended in the past.

4. Then the Y.M.C.A. sponsors a Japan night, a China night, etc., which are nothing but programs of Oriental music and lectures on things Oriental, to acquaint the people with the different cultures of the East. However, this is really a very small and relatively unimportant phase of Y.M.C.A. work, because other organizations on the campus and in the city put on such programs in a much bigger way.

5. The biggest annual project of the Y.M.C.A. is the sending of deputation teams to the different islands to conduct programs in the numerous grammar, intermediate and high schools, and in Churches and Sunday schools. Each team is composed of from 8 to 15 members, sometimes less, and they prepare themselves intensively for the trip.

#### *What the Y.M.C.A. could do*

It seems that many students who come from devout Christian homes, or who in their high school days have been closely associated with Church work, go to college and then immediately and almost completely lose contact with the Church and religious activity. There are many such students at the University. The Y.M.C.A. can incorporate into its program an effort to get a hold of these students and to direct them back into the religious life they had known before.

Another opportunity for action lies in the R.O.T.C. there. The University, being the youngest land grant college in the United States, maintains a unit on its campus. The students in their good old Hawaiian way of resignation and indifference, take the R.O.T.C. as a matter of course and as part of the price they must pay for higher education. It took an exchange student from the mainland to start a peace movement at the University last year. He organized a peace strike at the time of the local strike, but he was promptly stopped from doing any further work along this line by the cadet majors and colonels of the R.O.T.C., who also happened to be our leading football and basketball players.

In a setting such as Hawaii, there are great opportunities for Christian students to pursue a vigorous program of activity. But we have lagged far behind. I hope that the report of this conference will serve as an inspiration to further action to the Christian students of Hawaii.



## Report from the Student Christian Movement of India, Burma and Ceylon

### *Introductory*

Till 1935 our Movement comprised two separate sections of men and women students with close co-operation between them, but a little over a year ago both these sections combined in one organic united Movement for the whole field. We have now about 120 local unions, 14 provincial unions, and about 5000 members in our Movement. We have in all seven members on the National Staff, and have a budget of about Rs. 22,000/- or \$9,000 or £1,700.

Our Movement covers in space as large an area as the whole of Europe minus Russia, and with a comparatively small staff we have very large distances to travel to keep in touch with local groups. Our national committee has a membership of 63, about half of whom are women. Fourteen conferences are held each year, and once in four years a conference for the whole field is held. We propose to hold the next conference in Rangoon, and it will be attended by about a thousand people. We print a national magazine and small study books and pamphlets.

### *The Presentation of the Christian Message*

#### *a. Evangelism*

The Movement does emphasize the importance of private and corporate worship, study and discussion groups, and evangelism. There is hardly a single group that does not have weekly or fortnightly Chapel Services, of which prayer, praise, meditation and addresses form the chief features. Almost all unions have discussion and Bible study groups. During this past year, series of evangelistic addresses were given and our students took a prominent part in preparation for these in a number of cities. A number of our students formed teams, and during Summer vacation conducted extensive preaching missions. We sent a special mission to Java, and also received a mission of four American Negro leaders who conducted a mission for four months throughout the field. A great deal of enthusiasm was shown for the two missions, and it must be thankfully mentioned that increasing numbers of students devote a good part of their summer vacation to Christian service on behalf of rural populations.

#### *b. Attitude to Foreign Missions*

On the one hand it can truthfully be said that the attitude of Christian students to Missions from abroad is that of appreciation

and sympathy, but at the same time they are intensely critical of some of their methods which have been handed over by their predecessors. It should be mentioned that missionaries themselves are increasingly responsive to constructive criticism. One can observe increasing fellowship in council and work everywhere. Among those who are not Christians there is distinct opposition to conversion through baptism, but people are most appreciative of educational and medical work. A man like Dr. Stanley Jones addresses literally thousands of educated people on the Christian message almost every year, and is given sympathetic attention invariably.

#### *c. Other Faiths*

We are not aware of any religious movements among students belonging to other faiths. University students hardly show any interest in organized forms of their religions; and it seems clear that they are extremely critical of what has come to them in the form of religious beliefs from their ancestors. In many cases, resentment and anger is commonly shown against superstitious practices, harmful social customs, institutions such as untouchability, and doctrines such as Karma. We co-operate with students belonging to other faiths in social service such as Night Schools and work of Rural Reconstruction. We invite them to our Chapel Services; and some of them attend our Provincial Conferences. It should be remembered that increasingly the thought-world is being leavened with Christian principles; and there are a very large number who have been deeply influenced by Christian leaders and their teachings.

#### *Students and Social Justice*

##### *a. Rural Service*

Rural service campaigns are increasing all the time. During vacation a number of centres were occupied this past summer by our students. Playing group games with villagers, conducting schools for the illiterates, showing magic lantern pictures, improving sanitation, and propaganda against evil and superstitious practices, form the chief features of these campaigns.

##### *b. Racial Problems*

That there is racial antagonism against foreigners in this country is not true, but resentment against foreign domination is real and deep. Today the country has become suddenly alive to the agelong injustices against the outcastes. A great stir has arisen among them; and our students today rejoice over the demands for emancipation

which these oppressed people are making. Our chief problem today is intercommunal strife, which has now been accentuated by the introduction of communal representation in the houses of Legislature. This is a great menace to the body politic and social relations; and it will take a long time to restore healthy relations between the two major communities, namely the Hindus and the Muslims. Christian students on the whole are agreed that communal representation in Legislatures is wrong, and this is most encouraging. But they are helpless in bringing about changes, as they find overwhelming odds arrayed against them in opposition.

### *c. Communism*

There is plenty of "parlour-communistic talk" among students, but that students are making a deep study of it is not true. As a matter of fact most of them are only vaguely aware of it on the horizon, but it cannot be said that it is evoking real enthusiasm among them. In the Congress circles, which represents the extreme wing of political thought, socialism is a living force; and the leadership of Pandit Jawahar Lall Nehru in this matter has made many sit up and take notice. This is a country in which capitalism has flourished and lower strata of Society have been dominated by the richer powerful classes; and now with a foreign capitalistic state, with its vast financial stakes, dominating the country, it is very difficult to imagine that armed rebellion with a view to establishing a socialistic state in the country is possible. Students who, because of rampant unemployment and diseased state of Society, are vaguely reaching out to something Utopian, are in these days giving more attention to socialistic teachings.

## *Students and the State*

### *a. Claims of the State*

The authoritative control of a totalitarian nature on the part of the State such as in Russia, Germany, Italy and Japan is not known in this country, although it is true that sometimes the Government has interfered with the civil liberties of some of its subjects, and has imprisoned some of the citizens without trial.

In the case of India, it should be remembered that the State is not an expression of the nation but exists as foreign rule. It seems that the country is on the whole opposed to any such regime as the Fascists or the Nazis have set up; and yet many feel that "enlightened dictatorship" is the need of the hour, and not the everlasting talk of so-called democratic bodies.

### *b. Students and Politics*

In the past two decades, the students have taken a pronouncedly prominent part in the political movements of the country. But it must be said that their part has been more of a demonstrative nature, such as joining processions and picketing University doors, but they have not studied the problems deeply. At present they seem to be a disillusioned lot, obsessed with problems of unemployment and given to rather easy ways of life. They are showing very little interest in the political problems of the country, except that they show their hero-worship in giving their blind devotion to outstanding political leaders.

It must be admitted that Christian students have taken hardly any part in such activities as have been indicated above; but that they have shown no interest in the political struggle of the country is not true. Not many years ago the General Committee of the National Movement, consisting of some seventy men and women students and leaders, passed the unanimous resolution that indigenous goods should be bought instead of foreign goods. The nation-wide revolt against its affairs being managed by a foreign people has certainly influenced the Christian students, and it is a topic of common discussion among them.

### *c. Peace Machinery*

War is not an immediate problem for the Indian students. The League of Nations, however, stands thoroughly discredited in their eyes, especially after the Italo-Abyssinian War. A visitor to India on behalf of the League is bound to be heckled by Indian students, and will meet with strong opposition everywhere. While national regeneration is the most engrossing subject for many, they are not much enamoured of international ideals, although visitors from other countries always receive a cordial welcome. Last year the Negro Delegation had one long triumphal procession from one end of the country to the other.

### *d. Foreign Control*

Most of the country is under British control, and although according to recent reforms a measure of self-government has been given to the country, it is entirely restless under present conditions. While India would whole-heartedly welcome British friendship, and would like to bring about a state of affairs in which British personnel would join with Indians in the Government of the country and in its various services, it deeply resents its affairs being managed by a foreign nation.



## Report from the Student Christian Associations of Japan

### *Student Life in Japan*

It is true that the real aspects of Japan cannot be understood by those who have never been there. But I would also say that it is difficult even for us, the Japanese, to get an undistorted view of affairs in our country today, for the very reason that we are too near the scene. And the actual situation of Japan in these times is complicated and full of crisis.

The same thing can be said concerning the student life in general. Superficially viewed, it may seem very calm, but in reality it contains so many intricate problems that students are vainly grasping for solutions. It may be said that student life at the present time is very different from that of several years ago.

Until three years ago the prevailing philosophy among thoughtful students in Japan was Marxism. But today we can hardly find a Marxian student in any college. As it was often reported in *The Student World*, the Student Christian Movement in Japan was also the Social Christian Movement, but it is now completely decadent. Why were Japanese students several years ago so keen about Marxism or Communism? And why did their enthusiasm for it cool off so soon? As for the Student Christian Movement, why was it thus channelled into the field of the social movement, and why has it discarded that attitude wholly now?... These questions are, I suppose, of interest not only to us Japanese, but also to the students of the world who seem to be "discovering society".

The reason why the Japanese students were so stirred by Marxism was that they believed that this doctrine was the true key to the salvation of Japanese society, and especially, of the students themselves, who were suffering from economic conditions in college and from the insecurity of employment after graduation. Confusion in the financial world, corruption in the political world, and pressing labour problems, also stimulated the students to rush into the reformation. However, can we say that the present decay of the Communist movement in Japan and of the social movement among Japanese Christian students is due to the fact that those causes have been completely removed, and that the society of Japan has become a paradise so as not to need any more reformation? To my great regret, I must say "No". It is true that the advance of military Japan is impressive, and that the people are now endeavoring earnestly to improve the political world. But are these signs of real progress

which can give sufficient satisfaction to the conscientious students in Japan ? The expansion of industrial Japan is remarkable, and with this the difficulty of getting positions after graduation has been partly removed ; but students know it is an unwholesome prosperity, that owes its existence to the inflation of war munitions. Having no real freedom, students themselves are not enjoying their college life in these times. Then, what was it that brought on the present inertia or melancholy among students in our country ?

First of all, it was the strong repression of the government authorities. In the last several years, the Japanese police have done their best to suppress the communistic movement, arresting many students who had only very slight connection with it. Not a few students were expelled from school only because books on communism were put on their desk. This not only injured the pride of students, who are supposed to study the truth freely, but impaired their youthfulness. As they were strictly forbidden to read books on communism, they ceased also to read books on social philosophy in general, except those text-books which were considered by their teachers as " wholesome reading ". They became too retrogressive and too timid. I should say that the students of a few years ago tried to get over an insurmountable wall, believing that they could do so easily, while the students of today are trembling lest they should fail to surmount a wall which is in reality very easy to get over. A regrettable spiritlessness prevails in the present student world in Japan.

In the second place, the thing that has drawn Japanese students from the communistic movement is their discovery of " Spiritual Japan ". People say that the Orient is more spiritual than the Occident ; and I think Japan is one of the most spiritual countries in the Orient. The students who participated in the communistic movement, which is grounded on materialistic ideas, seeing the failure of the movement in Japan, came to doubt the possibility of reconstructing Japanese society solely upon the basis of Marx-Leninism. For instance, communistic society cannot be attained without destroying the family system of Japan ; and in this system the students are too deeply involved to entertain lightly the prospect of its destruction. This can be proved by the fact that the most effective agency in turning them from the communistic movement was the parental love which they rediscovered in their homes. At the same time, the Japanese students have begun again to realize that it was a mistake that they blindly admired every thought from the Occident as more excellent than their own. Of course, those ideas from other worlds have helped us very much, but it is very doubtful whether they can all be completely harmonized with the

true nature of Japan. Moreover, concerning many political and economic events, both internal and external, in which Japan has been involved, we now see that the attitudes and interpretations of the Occidental peoples have not always been right. This fact has tended to reduce greatly the admiration of students for the Occident. Today Japanese students in general believe that Japan must be reformed by its own people and its own ideas. Young Japan is aspiring to make a spiritual flight, although the goal is still very vague.

In short, the students of today are confronted by too many grave problems, and they are trying in vain to find some practical way to solve them. At the same time, financial difficulties among the middle-class people (from which 75% of the students are sent to the Universities in Japan) are increasing so much that students must get positions which enable them to secure their livelihood as early as possible after graduation, and to do that successfully they must take fine records in school. So they are forced into a life of intense study which occupies their minds to the exclusion of lofty philosophical ideas. Therefore they seem very cautious and timid; and a dull calmness prevails all over the student world of Japan today.

### *Student Christianity in Japan*

What responsibility are the Christian students feeling in these circumstances?

Christian students are very small in number in our country. There are throughout Japan 272 Universities and colleges with about 250,000 students. Only 147 of them have a Student Christian Association, in which ten to thirty members are active ordinarily. But we take pride in the fact that most of the members of College Y.M.C.A.s in Japan are of high quality and are among the leading students on their campuses. Consequently their activities are winning gradual appreciation. Buddhism and Shintoism, the ethnic religions of our people, prevail widely in our country, but they have almost nothing which appeals to the youth today. There are some student Buddhist Associations in government colleges, with the one in the Tokyo Imperial University as the center, but they are rather inactive by nature, except for quiet lecture meetings or philosophical meditations. With regard to Shintoism, the government authorities are earnestly encouraging the students to worship at shrines; and they are paying their respects to it as a mark of homage for the great ancestors but with no deep religious feeling. We have almost no Shinto student associations.

Christian students are well united, being very small in number. With the rising tide of Nationalism, several kinds of repression become

evident. But the more severe the pressure becomes, the more firmly they stand together. Moreover, they are becoming very realistic and prudent, desisting strictly from rash and thoughtless acts in these days. Several years ago the Student Christian Movement in Japan was a Social Christian Movement. They embraced the "Social Gospel" enthusiastically, believing that it was the only truth which could save not only Christianity in Japan but also society in general. They were, however, rather impatient according to the view of present-day students. While they were very sincere and honest in their ideal, they dreamed of a too immediate worldly success. Their faith was Christian, but their social theory was borrowed directly from Marxism; therefore, with the progress of their movement, they became unable to distinguish between the Christian Gospel and Marxian theories, and were at last thrown into great confusion. Christian students in these days reflect seriously upon those bitter experiences of their fellow-students of a few years ago, and ask themselves if their faith in the Cross of Jesus is worthy of real Christianity. And they are keenly feeling the necessity of building up a social principle that is permeated with the real spirit of the Cross, and also a practical program that is imbued with such a principle. Lacking this principle and program, the earlier social movement of Japanese Christian students ended in failure.

#### *Nationalism and Christianity*

There is another great problem for the Christian student in Japan today; that is the problem of the relation between Nationalism and Christianity. That has been discussed in every student conference, regional or national, during the past two years, but without a satisfactory solution. Some of them, even Christian students, sincerely maintain the real value of the culture, the morality and the ideals that are peculiar to Japan. Although the Gospel of Jesus is a Gospel for all mankind, it is not a Gospel for an abstract human being, but for human beings actually existing in this world. We believe that Jesus loves Japan just as He loves other countries. While social and cultural organizations in our country contain many evils which are contrary to the Christian Spirit, we cannot believe they are of no significance before God. Japan has its own Christianity. But, on the other hand, some students advocate that the Christian faith is not a human achievement, but a Divine gift. The human will must not be confounded with the Divine Will; this is to fall into syncretism. During these seventy years, Protestant Christianity has come into our country completely mixed up with Western civilization; the Christian Church as well as the Y.M.C.A. in Japan have been apprecia-



ted as pioneers in the cultural world. But nowadays Japanese civilization has reached the same level as that of Western countries; and therefore the Christian Movement no longer has the advantage of cultural leadership. Our movement in the future must be more purely religious, and consequently must break off relations with any cultural movement. To save Japan in reality, we must stand only by God Himself.

In these circumstances, Japanese Christian students are driven to intense reflections. The point of view described above has been influenced by the Barthian theology. This theology has affected them deeply in their attitudes. And aside from the question of the truth of the Barthian theology itself, they are very grateful for the trials and agonies which drive them to deep reflection, thus saving them from the danger of building the Kingdom of God upon a false foundation.

Another pressing problem facing Japanese Christian students now is that of their responsibility for the grave political events, internal and external, which have made Japan the focus of criticism in the world today. For the motives which have driven Japan to take this regrettable course of action, we are without doubt most responsible; but, frankly speaking, all the responsibility cannot be shifted to Japan alone. While we, as Christian students, are convinced that Japan needs national repentance, we desire from the bottom of our hearts that Christians in all the world should get together more closely, and rid themselves of the morbid self-centeredness and self-righteousness which prevail not only in Japan but in every country today. With regard to the actual political or military problems in our country today, we have no freedom to discuss or criticize them openly. Members of some local Christian Associations are frequently annoyed and disturbed by military officers who are dispatched to schools in charge of military training. In a sense it may be said that Christians in Japan are stricken with palsy. They cannot say what they think, and they cannot do what they want to do.

### *The Way Forward*

Dr. John R. Mott visited our country last year, and gave our stagnant Student Movement a great revival; and the summer conference of last year, which had as its theme the re-study of the fundamentals of Christianity, had the largest attendance of recent years. Those students re-studied the Bible in a purely devotional spirit, and searched for the voice of God with stilled hearts. And this year, they claimed that they must go further and devote themselves to

preach Christianity more positively and more earnestly among their fellow students. "The Impelling Challenge of the Will of God and our Responsibility for Evangelism" was the theme of this year's summer conference. In spite of many overwhelming difficulties, Japanese Christian students are going to rise again seeking the righteousness of God. "Ye have not yet resisted unto blood, striving against sin." This word of St. Paul is a great challenge to the Christian students of our country today. In these troublous times, the practice of Christianity must be more effective. Our students are convinced that a true Christian will find greater delight in discharging his duty silently than in insisting upon his rights and reproaching the faults of others. Only by such Christians will the Kingdom of God be attained.

I hope that all Christian friends in the world will encourage us with earnest prayer, so that we can go forth in the right way in this critical period.

## Report from the Student Christian Movement of Java

### *Field of Work*

Our Archipelago — the Netherlands Indies — consists of many islands. Of these islands Java is the centre. Its population is heterogeneous and dense, since about 40 millions, or two-thirds of the total population of the Netherlands Indies, are living on this island.

In addition to the Europeans and the natives, several other Asiatic races are represented in Java. The Netherlands Indies are a colony, and higher education is Dutch education. It is concentrated in Java. Here the students of all parts of the Archipelago meet each other. Many students coming to this island enter a new world, where conditions are quite different from those in which they have grown up.

The members of our Movement are largely students who have a Christian background, and who come from the Christianized regions.

Christian centres in the Archipelago are: the northern part of Sumatra, the central and northern part of Celebes, the east of the Archipelago (Moluk Islands, New Guinea), and the southern part of Java. The natives coming from the different islands do not speak the same language; and customs too are different. Thus our Movement has a very interracial aspect.

Students are organized in many student societies. The natives have their own, and so have the Chinese and the Indo-European

students. The Dutch students are organized in the Student Corps, which is however not exclusive. The S.C.M. unites students of *all* these races. It is an organization which takes care of their spiritual needs and gathers them under the Cross of Jesus Christ. It numbers over one hundred members, students of the medical, the law and the technical faculties, of the medical, the theological and the teachers' colleges. It is divided into three local movements, situated in Batavia, Bandoeng and Sourabaya.

### *Presentation of the Christian Message*

The main subjects of our program are Bible study and addresses. Up till now a small group only attend these meetings. It is to be regretted that some of this group, members who were strengthened by the Java Conference in 1933, have now come to the end of their studies. Annually there is a conference where members of all local associations meet.

### *Missions*

Students tend to be critical of missions. The relation of the missionary to the native fellow-workers has often been authoritarian and patriarchal. But missionaries are now changing their attitudes. Their great task remains the one of deepening the spiritual life and the work of personal evangelism. This is particularly necessary at the present time, since individualism and secularism have a disintegrating effect on community life. In the indigenous Church there is still a lack of native leaders; but the theological college recently founded in Java will gradually provide in this need. The S.C.M. takes part in the care for the spiritual life of students, but it has not been in close co-operation with missionaries.

### *Racial and Political Problems*

The racial problem is a result of the heterogeneous character of the population in the Archipelago, and of the fact that the Netherlands Indies are a colony. Opinions differ on the question whether the Indonesians form a unity. Some do not believe in the unity of the Indonesians, in view of the differences in character and cultural development between them; others, however, lay emphasis upon the devotion shown by outstanding people to the ideal of Indonesian unity. However this may be, it is certain that a process of unification is growing, which leads to increasing desire for freedom for the nation as a whole. Indonesian students have a great interest in these problems, and have a considerable influence on public opinion. In the difficult economic circumstances in which people are living

now, it is remarkable that peace has not been disturbed. Students seem to concentrate their energy on a study of the underlying issues. This was proved by the foundation of a library in the faculty of Law at Batavia, an encouraging sign, for students in our area have been living too much outside the main stream of the great spiritual currents. University life is still young, but gradually students are becoming conscious of what higher education may mean to them. What can the S.C.M. do in this situation? In a meeting recently held, the task of the Movement was again formulated as : fostering the spiritual life, strengthening the group, however small it may be, building up a living Christianity, in the hope that it may be given to this small group to reach others.

#### *Relations with the W.S.C.F.*

As a representative of the Java Movement I should like to tell you what influence the Java Conference, held in 1933, has had on our Movement. This, however, is hard to say. It would seem that the Conference has made great demands upon the young Movement. And we regret that a number of our older members, those who have been inspired by the Java Conference, have now left the University, some of them to continue their study in Holland.

It is also difficult to express what influence the mission from India has had. A delegation of three keen people came to our country and visited our University and college centres. At day time and during the night, they were always ready to give answers to urgent questions. Many have been strengthened by this contact; but the great and mysterious thing which we received through them cannot be easily formulated.

### Report on Student Christian Work in Mexico

#### *The Movement and its Field of Work*

There is no organized Student Christian Movement in Mexico. The various young people's societies of the different Protestant Churches, such as the Baptist Unions, the Epworth Leagues, and the Christian Endeavor Societies, are, of course, organized, and there is an annual gathering of Evangelical young people from all parts of the country, all of these activities embracing students and non-students alike. But there is no distinctly student movement among the Christian youth of the country, nor any distinctly Christian movement among the students. The Catholic Church has its young people well organized, but they do not constitute a student Christian movement.



There have been sporadic attempts to do systematic evangelistic work among the students of Mexico City, and there have always been individuals who have taken an interest in trying to reach the students. At the beginning of 1935 there was initiated a project of Student Evangelism in Mexico City. The first year was rather one of exploration. In the first part of this year (1936) there was brought together little by little a group of Christian students who agreed to assume the project as their own responsibility. The group at present numbers eighteen, with five affiliated members in other student centers.

The purpose of this "Inner Circle" is to strengthen the faith of Christian students, and to win other students to Christ and the Church. The activities of the group include :

1. Discussion groups in several centers.
2. Sale of New Testaments and Bibles.
3. Personal work.
4. Circularizing the Christian students of the Federal District.
5. Initiating the preparation of a Bulletin to be sent to the Evangelical teachers of the whole country to offset the anti-religious propaganda they are subjected to.
6. Publication of Gospel tracts for students.
7. Distribution of tracts.
8. Maintaining of small libraries of moral and religious books for use by students.

The type of work initiated by this group has special strategic value at this time, in view of the prohibition of religious work in the relatively few Evangelical mission schools still in operation. Outside of personal work done by individuals, this work is about the only approach to students being made by the Evangelical body.

The work is only in its incipient stages; very little has been done as yet; and we have definitely contacted not more than 150 students through the discussion groups and personal work. And this cannot be termed a "Student Christian Movement". But we have described the project because it may contain the germ of such a movement, or may be the instrument whereby the movement can be started.

### *The Presentation of the Christian Message*

#### *(a) Individual Work.*

More individual than collective work has been done. Christian students have taken care to establish friendships with non-Christian

students and invite them to Church. A frequent means of approach is through offering them the Bible or New Testament. Some students ask for them on their own initiative. A number have been sold in this way. Sometimes non-Christian students are invited to socials and other special programs arranged by different organizations of the Church, and have even taken part, contributing musical or literary numbers.

Frequent discussions on religious topics are entered into, and it is encouraging to know that youth has not completely lost its religious feeling, although it is also true that there is much indifferentism on the part of students with regard to spiritual matters.

The most frequent method employed by our small Circle of Christian students is that of groups, where we have sometimes had most interesting discussions following lectures and talks by competent persons on topics of interest and importance at the present hour. Among the topics treated and discussed are the following : Is there a God ? Who is Christ ? The Origin of Religion ; the Origin of the Universe ; Materialism or Spiritualism ? The Church's Part in the Social-economic Reconstruction ; The Student's Part in the Social-economic Reconstruction. Recently a law student addressed us on the topic, " Is Mexican Youth Disoriented ? " Another talk which occasioned a lively discussion was that on the subject, " What Form will the Social-economic Reconstruction take ? " The presence at the lecture of Catholics, Protestants, Socialists and Communists, each of whom defended his point of view, made the discussion most interesting, there being no one, however, to defend the Fascist position. The general opinion was that all, whatever their ideology may be, should make their full contribution to the solution of the world's problems.

If we cannot claim to have led many students to Christ, we have at least established friendly contacts with them, and have led some to realize that they were not as atheistic as they thought.

#### (b) *Missions*

Students educated in mission schools are, for the most part, favorably disposed toward the missionary enterprise in general. Outside of Evangelical circles, as far as missions are thought of at all, there is a tendency among students to regard them as agencies of foreign domination. As yet there is little " mission-consciousness " on the part of Christian students in Mexico, with a view to evangelizing other parts of the world.

(c) *Other Faiths*

There are 20,000 young people enrolled in the Universities and preparatory schools of Mexico, and 80,000 more attending our secondary schools. Even a casual survey will reveal that the vast majority of these young people know nothing about the Bible and the facts of Christianity. They have never had a definite contact with a vital Christian message. The only time many of them hear or use the name of God or Christ is in profanity or ridicule. A considerable number are "religious" and enjoy engaging in philosophical speculations on religious questions, but they know nothing of Christianity in the Evangelical sense as set forth in the Bible.

Now there are many agencies and forces seeking to control our young people. The socialistic anarchy and atheistic materialism so prevalent in Europe today have been insidiously worked into many of our school centers. To counteract these sinister influences there is a carefully planned, determined effort being made by the Roman Catholic Church through an organization of its young men known as the "*Acción Católica de Jóvenes Mexicanos*". It is the only strong movement of students of other faiths, and is carrying on an intensive and effective work in our educational centers throughout the land. A few years ago there was organized the "Mexican Young Men's Catholic Association" along Y.M.C.A. patterns, which also endeavored to work among students; but in recent years it has not been very active.

Our Christian Students' Group endeavors to establish a clear-cut, Evangelical testimony among the student class. While avowedly and conservatively Evangelical, it has sought to maintain a considerate and kindly Christian spirit toward those who may disagree with its message and methods. But the necessity of earnestly contending for the Evangelical Christian faith is laid upon it. That there are certain advantages in uniting with our fellow-men regardless of creed or faith in mutual discussion and the promotion of philanthropic and civic enterprises is not questioned. The true Christian will want to aid in every possible way any good and worthwhile cause. Owing, however, to the intolerant attitude of the Roman Catholic leaders in Mexico, our Christian Students' Group cannot co-operate with their student movement. We believe that fundamental underlying differences must be admitted, and that it is for the best interests of the Evangelical cause in the Universities, preparatory and secondary schools that a separate and distinctly Christian testimony be maintained.

*Students and Social Justice**(a) Racial Problems*

Properly speaking, there are no racial problems within our nation, as there is no racial bias on the part of the various ethnic groups which form it. The three most important of these are the Indians, the creoles (presumably descended from the Spanish settlers) and the great mass of "*mestizos*", of mixed blood. There are, of course, in lesser numbers, Europeans, Africans and Asiatics living in our country.

The *mestizos*, who are the majority, and control the State, treat the Indians with real respect, the latter being the object of special attention on the part of the various government departments. Such Indians as become educated and outstanding occupy positions of importance in the government, their humble origin being in no way a hindrance. Such Negroes as live in Mexico enjoy the good feeling of all, and their color is never the occasion of disrespect.

As a general rule, racial animosities have disappeared in Mexico, and all persons enjoy the same rights and are equally accepted. There is no "respect of persons" in offices, public places and conveyances, all of these being used by men of all races and of every social class. Instruction is imparted equally to all in the schools and Universities.

The infrequent problems which arise have economic rather than racial causes. They are due, specifically, to monopolies which certain ethnic groups endeavor to establish in one or another branch of commerce or industry. Concrete cases are that of the Arabs in the clothing shops, that of the Jews in the textile industry, that of the Spaniards in the grocery and wine business, and that of the Chinese in the cafés and laundries. Such efforts to control the economic life of the country through these monopolies result in conflict with the national interests.

Apart from these purely economic phenomena, there are in reality no racial problems in Mexico, and consequently the Christian students have not had difficulties of that nature to deal with.

*(b) Communism*

The example and influence of Russian atheistic communism are powerfully felt in the student class in Mexico. The social revolution from 1910 on ploughed up the land, and certain elements have taken advantage of this circumstance to sow the red seed of communism in our country. In its philosophical aspects, Marxism appeals very much to the students. The communist movement in Mexico has



splendid headquarters in the Workers' Communist University which operates actively in Mexico City.

The general trend of education in secondary and preparatory schools and Universities is away from faith in God. It is rampant, skeptic, pseudo-scientific atheism. The few professors who would seek to proclaim the truth have their mouths stopped, either by law — as is the case in all Government schools — or by the general school atmosphere, created, as it has been in these revolutionary days, by the so-called scientific attitude, which in the last analysis is usually nothing more than gross paganistic materialism. Strengthening this general trend in educational activity is the innate nature of youth, with its susceptibility to the new, the spectacular, the unorthodox. The professor who is most noted for his radicalism is usually the one to whom the students flock. He sympathizes with their revolt against capitalistic democracy, and he plays upon their immature urge to revolutionize society. As a result, these conditions favor communism in the attraction it has for students.

All in all, a disconsolate outlook. And one that is not mitigated by any strong influence on the part of Evangelical students. It is true that very few Evangelical students have succumbed to the insidious communist propaganda to which they are forced to listen. But, in general terms, Evangelicals maintain a passive attitude toward communism, for they are powerfully attracted by its program of social betterment, and it is only the atheistic and materialistic aspects of communism that keep many Christian students from becoming staunch communists.

It is only recently that Christian students have begun to face in any concerted way this most serious and baffling problem of winning and holding the young people for Christ. And they are facing it sternly and boldly, with the deep conviction that communism has, in a sense, a very special significance for Christianity: it is an emphatic reminder and a forceful denunciation of duties unfulfilled, and of the plain fact that the Christian ideal has not yet been reached. And in another sense, it is a deadly enemy to be fought in the "good fight of the faith" by a clear-cut Evangelical testimony.

### *Students and the State*

#### *(a) Claims of the State*

The Mexican Government is apparently trying to control every phase of the nation's life, and there is a definite tendency toward totalitarianism, although the present situation is very distant from such an extreme. The government is federalizing all educational

agencies, centralizing the agrarian program, and directing all labor questions. The local state governments have become quite subservient to the federal powers. This tendency on the part of the government has encouraged the students in their learnings toward communism, as revealed earlier in this report. Numerous socialist groups have been organized among the students, and there are not lacking those who endeavor to make "socialism" a synonym for "communism". There is confusion in the minds of many regarding these terms. The official government party declares itself opposed to communism as such, and sets itself up rather as a socialist movement and requires socialistic teaching in the public schools. It is becoming increasingly difficult for the individual student to hold out for his own private convictions.

(b) *Students and Politics*

Students do not take an active part in shaping political policies, and they do not have much direct influence in forming the political opinion of the nation, except as they help the politicians spread their ideas. They are becoming more and more conscious, however, of their responsibility and their possibilities. In the last presidential election, students were used to spread campaign material in favor of the leading candidate. And the downfall of Garrido Canabal, boss of Tobasco, was directly due to the intervention of University students. There are a number of "parties" of students, most of them socialistic, but some of them belonging to the conservative or reactionary groups. On the whole, their activities have not yet passed beyond the vocal stage.

(c) *Peace Machinery*

Very little organized effort is being put forth by students to promote peace. The three pet aversions of Mexican students are imperialism, fascism and war, but aside from an occasional mass meeting, nothing is being done to extend the peace idea.

(d) *Foreign Control (Outside Influences)*

Mexico is a free and independent country, but she has not been entirely immune to the importation of ideas, such as the communistic propaganda brought in from Russia. Some years ago the students, as well as other groups of Mexicans, resented the imperialistic policy of the North American Government. But owing to the change in policy on the part of the Washington Government in the last few years, beginning with the appointing of Dwight Morrow as Ambassador to Mexico, this resentment has in the main disappeared.

## Report from the Student Christian Movement of New Zealand

### *The Movement and its Field of Work*

The "institutes of higher learning" in New Zealand, in which the Movement by its constitution is concerned primarily to work, consist of four University Colleges, four Training Colleges for teachers, Theological Colleges of several denominations, and two Agricultural Colleges.

We have designedly no enrolled membership, but considering those who participate fairly definitely in the activities of the Movement, subscribe to its magazine, attend study-circles and so on, it is probably true that our "membership" amounts to about one-tenth of the student population. In addition to the work in Colleges, a certain amount is done in the larger secondary (pre-University) schools.

The annual summer conference brings together something over 100 students. The numbers are growing again now that money is somewhat more plentiful.

### *The Presentation of the Christian Message*

#### (a) *Individual Work*

Under this heading the following utterances of Movement leaders give insight into the situation :

"Any idea that faith can be received or strengthened through study alone is no longer tenable. It is only through worship that we can see clearly God's Will for us and receive strength to work on confidently. The mid-week Service and the devotional groups must give the life-breath to the Movement."

"We are having experienced leaders for our circles this year; and instead of taking the form of a discussion led by an older student, our circles will commence with a talk by the leader and have much less discussion. We feel that we all need information. Instead of dabbling round in circles studying books on Christian problems, we intend to study the Bible directly."

These two statements come from different centres, and together represent the general tendency which has been largely determinative of the changes in the Movement's practice which have taken place during the present student generation — the tendency to return to the sources of the Church's life, the Bible and the corporate worship

of the Christian group. This has not meant neglect of modern problems or of practical questions : both the study-books, which have been widely used during the last two years, while they have a Biblical basis, try to bring into relation to the Christian Revelation the concrete facts of social and individual life.

(b) *Missions*

There is in New Zealand no organized branch of the Student Volunteer Movement, though within the last year or two there has come into being a strong group of that kind in Otago, where prospective medical missionaries congregate for study. It would probably be true to say that there has been implicit in the Movement's attitude a feeling that the time had passed when the "foreign mission" enterprise must be thought of as a specially urgent and particularly dangerous piece of pioneering, and that rather the Church must concentrate on pioneering at great cost in every sphere of life — commercial, political, professional — in the countries of both the older and the younger churches. On his recent visit, C. F. Andrews professed himself dissatisfied with this general attitude, and was responsible for a new stirring of interest in the "foreign mission enterprise" as such, interest which has yet to find expression for itself. There has been some mention and discussion of the Laymen's Commission Report and the criticism of it; and "Missions Tomorrow", the special issue of *The Student World*, has been widely read.

The following statement of missionary aim was generally assented to in a large camp in Otago recently.

"In the first place, we do *not* regard Christianity as essentially a 'possession', either of a few men or of mankind as a whole. Our starting point is rather the Scriptural confession that Jesus Christ is Lord : Jesus Christ, Crucified and Risen, is Lord of all — Lord of His Church and Lord of the whole world, Lord of us, and Lord of all men. We do not possess Him, but He possesses us, and our destiny is always in His hand and at His disposal. It is His Will that there should be no place where this witness is not being quietly and faithfully carried on, and that wherever they may be men may hear and hear again the Word of His mercy and His judgment, His commands and His promises... This work of witness must be set up and continued, not only here but everywhere men may be gathered together, and not only in 'heathen' parts but also here. This is the only real basis of missionary endeavour. Of course there are other things to do, both here and on the mission field... There is our everyday work to be carried on, whatever it is — for some it will be the healing of sick



bodies in distant lands. But always and everywhere there must be this place to which we can turn, to which we can point other men, where the Word of God is being faithfully preached, and the Sacraments of His mercy faithfully administered. ”

Although what is written above is true of some members of the Movement, it cannot be taken alone as typical of the whole. There is still a conception that the form of Christian discipleship which puts itself at the disposal of the Church for work in lands uninfluenced by the historical Church, is a peculiar kind. Those who feel called upon to join themselves to this work often have special problems to face, caused by difficulties of language, of climate, of isolation ; and so they should be given not only opportunities of special training, but also the support and understanding sympathy of the main body. To these ends, there are some who would desire to revive some means for grouping together missionary candidates within the Student Christian Movement.

### c. *Thought and Emphases*

I. The secular system of education was inaugurated in New Zealand in 1877, since when the State system has been “ free, compulsory and secular ”. About 85 per cent of the students in the University come from State schools, and 15 per cent from private (mostly Church-controlled) schools.

1. So far as schooling goes, the great majority have no theological background at all. In boys’ secondary schools this means that on the whole the implication is to relegate “ religion ” and “ Church ” to the things which do not really matter, and which do not concern full-blooded, energetic young New Zealanders. In girls’ secondary schools that is not the case, though it is agreed that often the outlook on religion is not very serious. This tradition is carried on in the University. The tone of the secular University is almost completely without religious implications ; and a ready hearing is given to “ leaders ” who attack the practice and theory of the Church. Often the Church is attacked allegedly in the very interests of “ Sermon-on-the-Mount ” morality.

2. The Church schools are but slightly connected with the Churches, as far as religious teaching is concerned. They tend to become “ class ” schools, inasmuch as they charge fees, and give more attention than is given in state schools to “ the arts of life ”. Thus they do not to any extent mitigate the generally secular atmosphere created by the secular educational system.

3. Outside school life, Church influence on the youth of New Zealand is largely exercised by the Bible Class Movement, which has a total membership of 30,000 young men and women, and reaches out into each one of the larger Protestant denominations. Moreover, outside the Anglican Church, it largely reflects the same "liberal" theology which also dominates the Churches. "Christ" is a rather unreal figure, except as a type of liberally-minded manhood. The consequence is that many of those in the rank and file of the Bible Class Movement drop their connection with it when they reach the University, with its wider intellectual demands. The Student Christian Movement draws a fair proportion of its membership, especially among the men, from the more serious B.C. people; but a good many find the S.C.M. somewhat strange, and either join the more "liberal" reforming societies, or else give up all connection with such things.

4. The Fundamentalist group in the colleges continues to exist, but it is spasmodic and not widely influential. It is fostered by persons and organizations outside the University, and is apt to lack leadership within. They watch the Oxford Group Movement with suspicion. When faced with the "Barthian" emphasis within the S.C.M., the Fundamentalists tend to split into two parties. To one group, the "fundamentalist" emphasis is not felt enough, and they feel religion to be too "intellectualist". Others, however, welcome this and regard it as a real advance in truth, and work in co-operation.

The Oxford Group Movement has barely begun to make its influence felt in the University, though there are signs that it is growing.

5. There is little loyalty outside the S.C.M. or the E.U. to the Church as an institution, though here and there, especially in the Church of England, one finds surprising exceptions. We are unable to count in any degree upon the support of the Professorial Staff.

II. 1. To turn to the Student Christian Movement, faced with this situation. Within the Movement the last three years have seen a feeling of need for a deeper, a more Scriptural, theology, and many have found great help in the "continental" emphasis, the "theology of crisis". There is a great emphasis upon the Church as the Divine Society, on the Scriptures as the Word of God, and a deep interest in the history of the Church. It is doubtful, however, if all this has as yet got much hold on the mass of our members, beyond the leaders and a certain proportion of Presbyterian theological students. Both in Anglican and Methodist theological colleges, "fundamentalist" and "liberal" schools of thought, in their different ways, still divide the loyalties between Student Christian Movement and Evangelical

Unions. Some are still deeply suspicious of the "Barthian" emphasis; and it would not be unfair to say that we are just now in the midst of a battle between the "American" and "Continental" ways of thought, though there is also a great deal of apathy about all such things. Probably the reason for the lack of many in reaching a deeper theology is the failure of the Movement leaders as yet to reconcile properly their theology with the expression of it in a life of vigorous service and evangelism.

2. The following will serve to show the present trends among the best thinkers of our Movement.

(a) They realize that they depend upon a re-awakening within the Church itself, and they seek to be more closely connected with the Church, to become inspired by the Church and her servant in this field of the Church's mission. They feel that the S.C.M. has a special responsibility here to help in this re-awakening within the Church of the Movement's special privileges of unity, of joy in united and dignified worship, of close touch with reality, of wider overseas contacts. The Movement is awakening to its special responsibility towards the theological colleges.

(b) They desire humbly to avoid shirking their share of the Cross involved in loyalty to the Church as it actually is seen in N.Z. today.

(c) They desire to take very seriously their task as the servant of the Church in the colleges. In a completely secular University such as ours, this entails, we feel, organised chaplaincies under the S.C.M., with provision for periodical worship, chapel-accommodation and systematic evangelistic missions with the backing of the whole Church. There is a need to watch lest we "in-grow" too much. Our feeling is that in united worship, along with our united study, we can correct this exclusively intellectual emphasis.

### *Students and Social Justice*

We pointed out in our report to Java that the colleges in New Zealand are not to any marked extent class-institutions. They represent fairly completely a cross-section of a national community in which class-antagonisms have not yet developed acutely. Nevertheless, there is a growing awareness of the social crisis; and each college has its group of Marxists. They are not sufficiently strong or influential to have brought their antithesis into being. Wider than the group of active radicals is a group of folk keenly interested in the problems of social change, but even this group does not include a

very large proportion of the whole student community. Where attendance at college is a part-time affair only, the dual effort of study and earning a living leaves in a great many cases no time for interest and activity in other directions.

Recently, about half the student population voted in a ballot designed to elucidate their attitude to the problems of peace and war. The results were not very decisive, but it was fairly clear that no very large proportion would refuse to conform to war action determined by the Government. Where there is opposition to war and a desire to end it, hope is placed rather in the processes of conciliation and arbitration, and in the machinery of the League of Nations, than in the active campaign of the radicals "against all Imperialist war". Nevertheless the group of militant radicals is steadily growing, though the improvement in economic conditions may halt this growth in the immediate future.

In the S.C.M. the impact of the continental theology has for the past few years diverted attention, in programmes, study-outlines and so on, from practical social questions. This is, however, only a matter of practical emphasis and does not mean a decreasing concern with social problems. Prior to the revival of interest in theology, there was a tendency to cover social problems by a number of easy generalizations — to think of racial, national and economic tensions as being dissipated by the "application of the spirit of Jesus". Coincident with the move from liberalism in theology, however, has come a growing appreciation of the deep-rooted economic causes, for example, of war, and the inevitability of war under private capitalism. These two tendencies, away from liberalism in theology, towards realism in sociology, have bred a suspicion of simplification. Thus, in regard to the problem of war, for example, there is less dogmatism concerning the "Christian attitude", so that possibly the number of "absolute pacifists" has not grown appreciably, but the attitude of students is increasingly determined by an apprehension of the meaning of the Gospel on the one hand, and of the realities of social and economic life on the other, rather than by a discussion of the "Christian principles of goodwill, self-sacrifice and brotherliness".

The proportion of pacifists is greater in the Movement than in the general student community, and is probably growing again after a period of flux in ideology.

The increasing grasp of the realities of class-antagonism has led to an attempt to discover some Christian way of action which will neither align itself with the *status quo* nor seek to change it by violent revolutionary action. Thus the whole matter of standards of life has come up for examination, some seeing the only alternative



to class-war in the free renunciation of economic privilege on the part of the privileged — that is, the acceptance of voluntary poverty. A small group is pressing for the voluntary renunciation of all income above the average amount available for every person in the community.

### *The Racial Problem*

For New Zealand this problem is constituted by the presence with the British population of approximately 70,000 Maoris (this figure is growing), 2,500 Chinese, and 1,000 Indians. The Maoris suffer no serious civil disabilities, and they have to a very large extent a community life of their own which has probably contributed largely to the ease of the relationship which has always existed between them and the *Pakeha*. This community life is rapidly being modified by contact with European customs and culture, and the advance of this process may raise more acute problems. But the difficulty of solution of the special problems relating to the Maori people has to do rather with economic factors, and seems to have little relation to race prejudice.

With regard to the other racial groups from abroad, C. F. Andrews had close contact with the Indian community when he was recently in New Zealand, and at the end of his stay had no material complaint to make either about the legislation governing their admission or about their treatment in N.Z. They themselves he found to be more than satisfied, though admittedly they were contrasting their situation, not with the ideal, but rather with conditions ruling in India and in Fiji.

On the whole the racial question is not felt acutely in N.Z., perhaps because the deeper issues of the question have not been raised.

There is no vigorous "white New Zealand" group, though occasional incidents show that few individuals are free from very real race prejudice. Still, it is probably true that the bulk of the population would be opposed to any discrimination of a legislative sort, and it is good to see that when students — we have a number, Indian, Fijian, Japanese, Chinese — come to study in the Colleges, they take their place easily both in fellowship and in leadership in the general student body.

The following extract from the N.Z. Year Book should be noted at this point :

"At the census of 1881, the year in which taxation was first imposed on Chinese landing in New Zealand, the Chinese population

numbered 5,004 persons, which fell to 4,542 in 1886, and further to 3,711 in 1896. During the period 1881-96 the poll-tax was £10 per head, and this seemed sufficient for the purpose of preventing a large influx of Chinese. During the years 1894 and 1895, however, the arrivals were found to be somewhat greater than the departures, and in 1896 an Act was passed raising the poll-tax on Chinese immigrants to £100 per head, and limiting the number of Chinese passengers that may be carried by vessels to New Zealand to one for every 200 tons burthen."

And this from the "Comptroller of Customs":

"Provision is made in the Immigration Restriction Amendment Act, 1920, whereby *all* persons who are not of British birth and parentage or not wholly of European race are required to make application for a permit to enter New Zealand for permanent residence. The granting of an application is governed by the policy of the Government in the light of conditions obtaining in the Dominion.

Indians permanently domiciled in New Zealand are allowed to bring in their wives and minor children.

Indian residents have full rights on the same terms as other British residents to hold property, to hold public office, to carry on trade, business, occupation or profession, and also to vote in local and general Government elections."

### *Students and the State*

#### (a) *Claims of the State*

No one consciously accepts the totalitarian idea. There is a great mass of apathetic conservatism which is incapable of the energy of Fascism. Nevertheless there is no doubt that this latent nationalistic conservatism would be readily mobilized into a form of Fascism with the deepening of the social crisis. There have not been lacking symptoms of this possibility during the economic depression, especially in the depth of it when social disturbances were quickly and forcibly quelled, and it was apparent that the population generally (and a good proportion of the student body) was prepared to maintain the *status quo* by force and without examination of the motives lying behind the disorder.

#### (b) *Students and Politics*

Students in New Zealand have no direct part in political activity. This was absolutely true until a year or two ago, and the statement needs modification now only to the extent of pointing out that in

each College there is a politically conscious group — Labour Club, Radical Club — sometimes in affiliation with the Labour Movement. There is nothing of an organized sort corresponding to this on the conservative side.

(c) The question of *Peace Machinery* is touched on under the heading "Students and Social Justice". As visible contributions to international understanding, the S.C.M. is responsible for the maintaining of at least one vigorous junior branch of the League of Nations Union in N.Z.; has been responsible for the finance which has enabled Miss Doris Gavin to work among students in India; and is still making itself in part responsible for the medical training of a Bantu student who will return at the end of his course to work among his own people.

### Report from the Student Christian Associations of the Philippine Islands

For the benefit of those who may have but vague pictures of my country, allow me for a brief moment to give you a rapid bird's eye view of that group of islands described on the map as the Philippines. In the Far East, there exists a cluster of about 7,000 islands, with a total area of approximately 115,000 square miles, which is two-thirds the area of Spain or one-quarter that of California. This is the Philippine Archipelago, geographically divided into three major parts: 1. the Island of Luzon, about the size of Ohio, 2. the Islands of the Bisayas, and 3. the Island of Mindanao, which is as big as Indiana. We house a population of about 14,000,000 people, mostly Catholic in their religion, although there are minorities who profess the Protestant faith, who believe in the Aglipayan or Philippine Independent Church, or in the Mohammedan religion.

Today, politically speaking, my country is a Commonwealth. November 15, 1935 is a red-letter day in the political history of the Philippines... that was the day the Commonwealth Status was inaugurated. Filipinos from all parts of the Archipelago, in their festive attire, came singly, in families, and in groups to witness the inauguration ceremonies held in Manila. And, as I stood a mere speck in that packed, eager, patriotic, and cheering throng, the joy, and gratitude, and enthusiasm of the crowd surged and resurged within me. Our new-born Philippine Commonwealth is nine months

and nine days old. Already ominous problems of economic adjustment and international relations challenge its existence.

Strictly speaking, the Philippines do not possess as centralized and as organized a student movement as the rest of the members of the World's Student Christian Federation. While the students have participated in the political, economic, social, educational and athletic progress of their native country, they have done so without any definite idea of getting together in one big family, as an organization. They co-operated when the times called for co-operation; and they rallied together for action as individual student bodies from each University without any fixed central organization. The Y.M.C.A. and the Y.W.C.A. have, however, started to realize the birth of such a unified student organization. The Y.W.C.A. had a Student Secretary in 1932 and 1933. This office assisted Woman's Clubs to stand on their feet, relayed needed information about the University — its campus, classes, and dormitories — to new students during registration weeks, held Leadership classes in Universities, sponsored group discussions, lectures, and open forums headed by noted and leading women, and conducted student conferences during the summer vacations. Such a promising start was handicapped by the suspicious and prejudiced attitude of the Catholic Filipinos towards the Y.W.C.A., which they believe is a Protestant organization; the lack of voluntary leadership; the indifference of students to extra-curricular activities; the presence of University regulations which are stumbling-blocks to the success of the Movement; and the lack of finance to maintain student centers, libraries and personnel. The move, nevertheless, started the ball rolling; and several movements that followed are pleasant and promising indications of a Philippine Student Federation.

In 1932, the presentation of the Hare-Hawes Cutting Bill by Congress for acceptance to the Filipino peoples occasioned the formation of two Youth parties from the student body of the Philippines. The Filipino Youth Party was against the acceptance of the H. H. C. Bill. The Young Philippines were decidedly for it. Debates, open forums, informational propaganda, programs, and radio speeches were resorted to for the benefit of the public. The final rejection of the H. H. C. Bill joined the two opposite Youth parties into one harmonious body which worked together for the acceptance, this time, of the Constitution of the Philippines, — the harbinger of the Commonwealth Status. Students from various Universities participated in the movement. For the education of the masses, who lived in the provinces, we were given assignments to lead and conduct open forums in the vernacular. In the wide



open spaces, most usually the town plaza, with the starry sky for a roof and native torches for illumination, the town people were invited to congregate and listen to the different parts of the Constitution simplified for them, and were given the right to ask, quiz, and question the student speakers on any doubtful point. We had local students on our team, and their proud parents led the enthusiasm for a better understanding of the future of their native land. Debates were also held in English, Spanish and the vernacular by the students against representatives from each locality on economic, social, and political topics which were controversial in that particular locality. The information that was relayed, and the ideas that were thrashed out, coupled with the doubts that were cleared, created a more intelligent electorate.

The students are not only politically alive. The day before I left, the students co-operated with the unemployed labor class in the latter's petition for relief. Voicing their sympathy with the unemployed and listing their suggestions for solution in a resolution, the students formed a part of the Labor parade which marched to the portals of the Legislative Building to beseech the legislators for immediate and effective relief.

Lately, there have been several movements towards a better international relationship among the students. On September 2, 1935, the International Student Federation was organized, with Mr. Saban C. Singh, a Hindu, for President. Constituted of students from nineteen nations, this society has held several meetings in various Universities. The consuls from the various nations represented have attended these meetings. The society manages a monthly magazine entitled *The International*. Its salient purposes are to work towards the better advancement of education and to strengthen the spirit of brotherhood among the nations. In the University of the Philippines, there are two sister societies with aims similar to that of the International Student Federation. One is the International Relations Club, chiefly organized to welcome and to invite visiting foreign leaders to conduct lectures usually followed by a discussion of political science questions. The other is the All Nations Club, whose chief aim is to welcome foreign students in the University, to acquaint them with Filipino customs and student life, to help them make friends and to make them feel at home in the Philippines.

A movement which has been undertaken by the students, who organized the Philippine Adult Citizenship Club to educate the farmers and *barrio* people who have failed to get any schooling, has resulted in the introduction of a bill before the National Assembly

to create a National Adult Education Bureau or Commission. The success of the movement is best revealed in the increase in attendance at the lectures and forums held in each locality, and in the pile of requests and petitions from provinces for representatives of the Club.

Quite recently the desire has been expressed by many to form a centralized student federation. It is the aim and hope of these students that we may in the future organize in a central movement as one working whole. The student body of the Philippines is a potential factor in the progress of the country; and I have come to contribute to the success of this Conference and to reap such ideas and material as will prove helpful towards the realization of our dreams of a student federation.

### Report from the Student Christian Movements in the United States of America

#### *The Movement and its Field of Work*

##### *Background*

Two basic facts about the United States Movement are the size and the increase in size of the student population. From some 100,000 shortly before the World War, the number is now nearly a million. There are some 1410 colleges and Universities listed in the University Blue Book. Many new developments have also arisen in connection with the large metropolitan student centers such as New York City, Chicago, Boston, etc. These facts, added to the geographical problem of distance, indicate the reason for the loosely integrated character of any student movement and the difficulties of accurate description.

Historically, student Christian work has been centered in the National Student Councils of the Young Men's Christian Associations and the Young Women's Christian Associations, and in the Student Volunteer Movement. More recently the interest of the various Church denominations in University work, and new developments in united and inclusive forms of local, field, or regional and national work, have modified the nature of what might be called a Student Christian Movement. So there is no clear cut agreement as to what constitutes the "movement". There are separate organizations all concerned with Christian religious interests on the campus, which are in varying types of relationship to each other.

*Degree of Unity*

The closest approach to a nationally unified movement is found in the National Intercollegiate Christian Council. This council is still in process of formation. It is made up of the National Student Council of the Young Men's Christian Associations, the National Student Council of the Young Women's Christian Associations, and representatives of the Student Volunteer Movement and the regional Student Christian Movements (New England, Middle Atlantic, New York State, South-west). In the latter there are also some Church organizations represented, so that the way is open for adjustments within the make-up of the National Intercollegiate Christian Council as to proportion and variety of representatives of the many organizations interested in the religious resources on the college campus.

The Council meets once a year in a deliberative session and decides on the policies of a national movement and the relation to local Associations. The spirit of those engaged in the creation of this council has been that the degree of organization and the limits of representation from various organizations should be determined by the actual work undertaken and accomplished together locally and regionally. In this way the representative of any organization would be asked to serve on the National Council, not because it was considered desirable to have that particular organization represented, but because there had been co-operative undertakings on the campus or in the region.

*On the College Campus*

The Christian Associations, both men's and women's, exist in some 1000 of the 1410 colleges in the United States. The quantity, quality and geographical distances make this a complex situation defying accurate analysis. The colleges differ materially. There are the State Universities, so large that no auditorium can seat the student body at any one time. There are the State teachers' colleges, the denominational colleges, the junior colleges, the privately-endowed institutions, each quite different in make-up and student interests.

*Leadership*

The majority of the Christian Associations depend on volunteer leadership. The importance of faculty participation in the life of the Associations cannot be overstressed. In 79 of the 594 student Young Women's Christian Associations there are professional staff leaders; and the same is true in 125 of the 700 student Young Men's Christian Associations. These secretaries are the backbone of the

movement, and represent an element of continuity and high quality of work attainable in no other way to the same degree. The national staff of the student Young Men's Christian Associations consists of ten, that of the student Young Women's Christian Associations of twelve full or part time, and the two organizations together employ one full time regional secretary jointly.

### *Regions and Fields Councils*

The country is divided into nine regions, each of which has a field or regional council and an annual ten-day conference. It is through these that the leadership of students, faculty, advisers, and student secretaries is gathered up by representative means to form the life of the National Movement.

### *The Presentation of the Christian Message*

(Based on reports from the field and regional staff)

### *Bible Study*

Religious philosophy courses outnumber Bible study groups. The Middle Atlantic region comments that the influence of the Lutheran groups accounts for the existence of more Bible study there than in the other regions. Some of the regular extra-curricular work being done is due to the International Council of Religious Education, which has accredited leaders, and where students receive credit in teacher training from their own Church Boards. The other regions say there are only a few Bible study groups outside the curriculum. There are two general methods reported : 1) The Problem Approach — Some particular problem arises and the group asks a leader to find a passage in the Bible which illuminates it. "Facing Student Problems" by Bruce Curry is used as a guide for this type of discussion. 2) The Method of Dr. Henry Burton Sharman — There are a number of "Synoptic records" study groups on the Life of Jesus. These groups are made up of both students and faculty. They spend several hours a week together throughout the year. Some continue their interest by participation in the annual seminars held during the summer in Canada, New Mexico, and California.

Bible study is also included in the program of several of the summer conferences (New England, South). One region comments : "Questions about the Bible are still teeming among many of our students who have been taught at home and Church the importance of the Bible, but given little access to methods and results of Biblical criticism."



### *Groups to discuss religious philosophy*

Throughout the movement there are discussion groups on questions of religious philosophy. These are often the most alive groups in the Association, of high quality and with enthusiastic participation. There are also faculty conferences, often interracial, on the subject of religion, which are important in this connection.

The methods used in group discussions are varied, and receive considerable attention in themselves. The list should include :

*Cabinet Study* — This may be of an ordered nature where a book such as "Speaking of Religion" by Bruce Curry, is used, or the discussion may be fed by ideas the members have gleaned from experience, from books, or from speakers.

*Religious Emphasis Weeks* — Most Church colleges and many state colleges have from three to seven days of the academic year designated as Religious Emphasis Week. From one to five speakers are brought in for Services twice daily and for small group meetings. This is usually done under the auspices of the administration, but the Associations play a large part.

*Speakers* — One of the most effective ways of presenting the Christian message is through the proper use of speakers. Although opportunity is always given for large groups to hear the speaker, the effective work takes place when the inner circle of the Association spends two or three hours with him. After his departure his books are read and discussed for weeks.

*Cabinet Retreats and Larger Campus Conferences* — Two days retreats with off-campus leadership or with favorite professors are very valuable. Some colleges have three retreats a year averaging about 100 in attendance each time.

*State and Regional Conferences* — An attempt is made in all conferences to spend about half the conference time on the interpretation of religion, and the remainder in seeing the implications of Christianity for some phase of social or personal living. The annual ten-day conferences of each region are more successful than many other means in helping students to experience religion for themselves. At one of the conferences the day begins with twenty minutes of corporate worship planned and led by students. After an hour's lecture on the interpretation of religion, the students leave the auditorium silently for forty minutes of private meditation. This rhythm of corporate worship, intellectual interpretation, and private

meditation produces experiences which no discussion group raising intellectual questions about religion has ever been able to do.

*Deputations and Embassies* — These are comparatively few in number, but exist under Association auspices for both men and women. The deputations consist of sending a team of students to some near-by Church or community where they usually do some form of religious education work. They are usually more educational than evangelistic.

In the "embassies" (New England Student Christian Movement) a whole group of ministers are invited to a college at the same time for two or three days. They are each invited to a different fraternity, and there hold larger meetings each evening, and are available for informal discussions during the length of their stay.

### *Evangelism*

This word is not in current use, nor has it any agreed definition. By some it is interpreted as "work at the point of securing students' commitment to Christian living and the constant effort to interpret and enlighten such commitment in various areas such as personal relationships, religious disciplines, and social problems" (Middle Atlantic). By others — "Most students would refuse to call any of our work evangelism" (Geneva). Or — "Evangelism is confined to the interpretation of Christianity in Religious Emphasis weeks, in Embassies, in the work of small interested groups meeting for worship and fellowship, mostly early in the morning, and in cabinet retreats and conferences" (New England).

In the Student Christian Movement at the present time much of the material of the Federation's report on Evangelism would be found in the current objectives and work of the Christian Association. The Commission on the World Mission of Christianity has stressed the importance of our fellowship being one which is based on the shared experience of individuals in hearing God's call "for a renewed person to constitute a new society which will embody the Christian ideal."

### *Missions*

In the development of Student Christian work in this country, those especially interested in missions were attracted to the Student Volunteer Movement. This tended to give the word "missions" a more specialized meaning, and tended to lessen any widespread consideration of the subject in the Student Christian Associations.

The present situation is confused by this history ; and with the reorganization of the Student Volunteer Movement there is the possibility of a new relationship and a uniting of those with similar objectives and methods.

The Student Associations have listed under this interest the following :

Support of the World's Student Christian Federation and its projects.

Exchange student projects and support of such colleges as Lingnan.

Contributions to the foreign work of the National Young Women's Christian Associations and Young Men's Christian Associations.

The presentation of the world-wide message of the Christian religion at annual regional conferences.

Use of speakers with overseas experience, or from missionary organizations.

A few meetings on the subject of missions — a one-day conference (New York State) — a meeting in a faculty house.

Foreign student relations.

During the past few years, student interest has led to the formation of a Commission on Christian Outreach in New England and a Commission on the World Task of Christianity in New York State. In both regions several meetings have been held this past year on the subject of missions. In New England the Commission has carried on considerable publicity through its News-letter.

There has also been a National Commission on the World Mission of Christianity. It has carried on a thorough-going study group in the areas outlined by the Council. This included :

1. A study of the responsibility of Student Associations in a world Christian community.
2. The meaning and significance of modern missions.
3. Relationship to the World's Student Christian Federation.
4. Public demonstrations and preparation to follow up the Student Volunteer Movement Quadrennial Convention.

### *Other Faiths*

There are strong organizations of students of the Jewish faith through the Menorah Societies and the Hillel Foundation. The Roman Catholic students, through the Newman Club, as well as many of the Protestant denominations, have active groups on campus.

The New York Student Christian Movement reports on arrangements at Cornell University designed to bring these groups together in their work through a council composed of representatives of each. In Barnes Hall, the headquarters for this council, one may find going on at the same time a class led by a Rabbi in Hebrew, mass being said by a Roman Catholic priest, and a discussion group led by a Christian Scientist.

From California is reported an Inter-faith Council formed at the University of California, where the Hillel Foundation took the initiative in bringing together representatives from the Newman Club and the various Protestant groups. This Council sponsored a Religious Emphasis Week for the University as a whole.

In New England one conference of the past year discussed cultural conflicts. This problem is increasingly serious in the student world, where there appear increased evidences of prejudice against Jewish students, as in the larger Universities in the Middle West, and some shifting of the colleges selected by Jewish students.

In several regions the participation of Jewish and Roman Catholic students is reported. "Many cabinets include Jewish girls among their most faithful members" (Middle Atlantic) ; or "Jewish and Roman Catholic students come in varying numbers to the summer conference" (New York State Student Christian Movement).

### *Students and Social Justice Introduction*

The national program and policies of the Student Christian Movement in the field of social justice and race relations is determined by the National Councils at their annual meeting. Many local Associations and most of the Regional and Field Councils have a strong continuing emphasis on social questions as a part of their normal program. National counsel and guidance of this emphasis is in the hands of two national committees which meet regularly in New York : the Economics Commission and the Interracial Commission. Two part-time secretaries carry out the mandates of the National Council in these respective fields.

The concern of student leaders in the Student Christian Movement in the United States of America in problems of social justice is well summed up in the analysis adopted by the meeting of the National Councils in September, 1935 :

The Commission on Economic and Political Action finds the Student Christian Associations confronted by four great facts :

1. A continuing and deepening economic crisis resulting in misery and personal degradation to millions of our fellows.



2. A confusion of thought among the members of the Student Christian Associations as to the causes and nature of the economic catastrophe in the midst of which we must live.
3. A growing sensitiveness to this misery, and a profound conviction that the essential prophetic mission of this generation of Christian youth is to find and usher in a more just social order in which all men shall have the economic opportunity to be brothers.
4. In this area of economic and political action the movement has yet to find its own mind if we are to act effectively as Christians in achieving a more just social order.

#### A. *Rural and Industrial Service*

##### 1. *Rural Projects*

As a national movement we have not in recent years sponsored projects for study and experience in rural situations. Some Regional Councils have sponsored projects this past summer, e.g., in New York State, under the leadership of Reverend Mr. Baldwin, a missionary, students combined a study of missions with the conducting of missions in rural communities. In New York State, we have also co-operated with the Presbyterian Board in setting up nursery schools and recreational programs for the children of migratory farm workers. Some southern students worked this summer on the Delta Co-operative Farm, an interracial project connected with the Southern Tenant Farmers' Union.

There is much interest among our members in the co-operative movement. On many campuses, the Christian Associations have been instrumental in initiating co-operative living, purchasing, or servicing groups. In the Rocky Mountain Region, for the past two summers, a group of students have spent two weeks together studying the co-operative movement.

##### 2. *Industrial Projects*

Work on industrial problems has included study groups, occasional picketing and publicity on strikes, attendance at and publicity on a trial of labor organizers designed to secure a larger measure of justice for the defendants, attendance at labor union meetings, week-end conferences on public affairs, and work designed to prevent the passage of "loyalty oath" legislation. These are a series of State laws which prohibit the teaching of communism and otherwise restrict the activities of the teaching profession.

Perhaps the most effective work done by the National Student Councils has been the setting up of summer projects which are described herewith in more detail.

*Industrial Summer Projects:* In the summer of 1935, two hundred students spent from two to six weeks in projects sponsored by the Student Christian Movement. These projects are called Summer Laboratories or Summer Service Groups, and they are designed to give students first-hand experience in social organization and disorganization in an urban center. In these projects, which last from a month to six weeks, students are placed for volunteer work under supervised leadership in settlement houses, relief agencies, trade unions, public clinics, on sociological surveys and in juvenile court work, etc. Each evening meetings are held on a variety of public issues, with recognized leaders in the respective fields under discussion. This program is supplemented by field trips.

Another type of industrial project sponsored by the Y.W.C.A. is the student-industrial group. This group meets throughout the college year, and is composed of members of the student Y.W.C.A. and industrial workers who are members of the Y.W.C.A. Industrial Department.

It is impossible to estimate the number of Student Christian Movement members, both men and women, who give regular weekly volunteer service in a social service agency. This includes work with nursery schools, boys' clubs, settlements, juvenile courts, hospitals, schools for the blind, homes for the aged, etc.

The value of this work is that it gives students experience which cannot be gained in college courses, and it is of definite value to social agencies, many of which are understaffed.

#### B. *Racial Problems*

Racial problems in the United States involve discriminations against Negroes, Oriental and Jewish people. Of these, the most serious and wide-spread is the discrimination against the Negro.

The Interracial Commission takes its charter from the report adopted by the National Council meeting last September :

" The Interracial Commission sees nation-wide evidences of discrimination in civic, educational, social and religious institutions ; in occupational and political practices ; in the general movements of Y.M.C.A. and Y.W.C.A. ; in our regional Student Councils and local Associations. We are therefore convinced that the problem of racial adjustment is of a national concern. This widespread condition is a denial of our conception of Christian brotherhood and a genuinely

co-operative society. We recommend that the National Student Councils of the Y.M.C.A. and Y.W.C.A., because we are basically interracial in membership, direct our united effort toward furthering the establishment of a Student Christian Movement and a social order which provides every individual, regardless of race, opportunity to participate and share alike in all the relationships of life. We recognize that this policy maintained consistently and progressively in practice requires the ultimate elimination of all segregation and discrimination. "

In general, the work of the Student Christian Movement may be summed up as follows :

1. Study. Many local Associations sponsor study groups designed to bring factual data to bear upon an issue fraught with prejudice and half-truths. The national commissions prepare material for the use of these groups, which are generally interracial in character.
2. Work on specific cases of discrimination in campus housing, in courses of study, in schools, in courts, etc.
3. Work on legislative measures, such as the Costigan-Wagner Anti-Lynching Bill, Supreme Court Decisions affecting racial groups, etc.
4. Sponsoring interracial conferences, especially in Southern States, where meetings of Negro and white students are seldom held.
5. Leaders and program materials are provided for summer conferences on issues concerned in interracial relations.
6. During the past two years, the Interracial Commission has worked on the Negro delegation to India, raising funds, selecting the members of the delegation, and making the necessary arrangements.

### C. *Communism*

It is difficult to estimate the extent to which students are attracted by Communism in the United States. The American Student Union, composed of the former Student League for Industrial Democracy (Socialist) and the National Student League (Communist) has been organized only since January. In some colleges, this organization has as many as 400 students. The platform is broad, and would include students who are liberal, as well as radical. Many students belong to the Student Christian Movement and to the American Student Union also. Another organization which has grown rapidly

is the American Youth Congress. This organization is composed of students, both high school and college, Church groups, trade unionists and political party groups. The Young Communist League is a member of the American Youth Congress. The most important work of the American Youth Congress has been the introduction of a bill, pending before Congress, to provide more adequate work relief and educational opportunities for young people. Three thousand delegates and observers attended the American Youth Congress national convention in July. The National Councils have expressed interest in the work of this group, and keep in touch with their activities.

Since the new Communist Party "line" has gone into effect, it is a little difficult to define Communism in terms of its program and policies. Because of the possibility of Fascist developments in the United States of America, the ultimate Communist philosophy has been pushed into the background, in the interest of more immediate anti-Fascist activities.

In general, the attitude of Christians in the United States of America is that Communism and Christianity are antithetical. However, when it comes to practical issues the Christian Associations often find themselves working on issues with which Communists also are concerned; therefore the Christian Associations face the problem of either working with them or doing nothing and thereby being identified with the forces of reaction.

Moreover, on local campuses where the American Student Union is strong, if the Associations wish to be active on social issues, their choice is either to work with the American Student Union or to run a counter program. In view of the general lack of activity on social problems as far as college students are concerned, there are not enough students to support two programs.

The Christian Associations have been attacked by reactionary groups as "Communist" for their anti-war activities, for their choice of summer conference speakers, for interracial meetings. It seems impossible to carry out present policies and escape this label which comes whether co-operating with Communists or not.

In general, our members are not as politically mature nor as astute in handling crisis situations as are the more radical students. Co-operation with groups like the American Student Union has been a liberal education for many of our members.

The American Student Christian Movement needs to do a great deal more work and thinking on the matter of social theories. For all this activity is not something we do as an appendage to a religious program. It bears an integral relation to our religious purposes.



Our central, primary, most basic function as a Student Christian Movement is *religious*, i.e., that God may be increasingly operative in our own lives, in the lives of students, and thus, to some degree, in society. A person cannot be related to less than the whole of God, nor will God deal with less than the whole of a person. This requires continuous choices on social questions as well as more personal matters. Our struggle to make God regnant in a society in which the economic system operates to destroy mutuality and the most basic securities of life makes effort to change that system imperative if we are to be realistic and effective Christians.

### *Students and the State*

To understand the present position of the Student Movement in relation to the State one needs to bear in mind certain general factors:

1. Until very recent years this has been a country of the pioneer, first in the occupation and development of the land, second in the rapid expansion of business and industry. There is a strong tendency therefore to identify the free and rugged individualism of the pioneer who settled the great farms of the West or who projected the railroads across the Continent with the spirit of the nation.

2. While this country is far from being economically self-sufficient, its preoccupation with its internal development, its relative isolation, and its still vivid memory of its struggle for political freedom, make its dominant social philosophy one of national self-sufficiency.

3. Elementary and secondary education have emphasized (as in other countries also) the invincibility of our arms, the impeccable character of our soldiers and statesmen, the unique and wholly superior nature of our form of government. Conditioning or contrary facts in most instances have been neglected, thus adding to the illusion of geographical and economic independence of the rest of the world the moral fervor of American superiority.

4. The world developments of recent years — the political situation in Europe, the relative impotence of the League of Nations (not overlooking our share in making it so), the great expenditures for military preparedness, the rise of imperialisms, the general economic collapse — all have tended to heighten the general sense of national destiny in this country.

This total situation presses in upon the Student Movement at the present time in a variety of ways :

1. In the main, the students who come to college have an uncritical and therefore an uncreative attitude toward questions of national policy. The Student Movement has a task of education, of developing social concern and responsibility.

2. In recent months, twenty State legislatures have passed laws requiring loyalty oaths of teachers, thus limiting freedom of teaching and discussion; the Federal Government is extending its budget and program for the Reserve Officers Training Corps in the schools and colleges; the present national administration has sponsored an enlarged appropriation for military and naval defense — approximately one billion dollars in 1936. In the face of these developments, the Student Movement has a task of protest and insistence upon the right of full expression of the Christian conscience.

3. The nearest approach to totalitarianism in the U.S.A. is to be found in certain educational institutions where, because of political or economic pressure, the college administration seeks to control all the activities of their students. Frequently in these institutions students are expelled for "radical" activity or refusal to participate in the R.O.T.C.; faculty members are dismissed ostensibly because of "economy", "lack of scholarship" or similar reasons. The Student Movement must discover ways of retaining its life and its soul in such institutions. In many cases its members find their Christian convictions running counter to administrative policy.

4. At the present moment the greatest pressure on the Student Movement is coming from super-patriotic societies and individuals. These self-appointed protectors of the national tradition have a psychopathic fear of any change from what they regard as the traditional policy of America. Peace activity is unpatriotic, discussion of social questions is Communism, internationalism in any form is synonymous with the Third International! These are not exaggerated statements of the charges of these organizations. The Student Movement is frequently attacked openly; and financial supporters of the Movement are urged to withdraw their contributions. Three things need to be noted about the character and influence of these groups: *a*) they represent a very small but influential group of extreme reactionaries, *b*) their influence seems to travel in waves affecting first one then another section, *c*) the common sense liberalism of the great rank-and-file, although at first swayed by their fantastic charges, sometimes discover their real character and come to the defense of those attacked, but more often remain indifferent. The Student Movement needs to have the courage to continue its program, to help the general public to understand its motives, to

achieve sufficient financial integrity to be free to follow its Christian purpose.

The Student Movement in its relation to the State, as to social questions generally, faces a difficult problem because of its own character. It is a representative Movement including in its membership and its influence many students in the elementary stages of social enlightenment and Christian conviction; the Student Movement must not forget its responsibility to that group. It is a Christian Movement; while a world view is a test of its effectiveness, the center of its purpose is Christian. The Student Movement in the United States of America tries at one and the same time to be inclusive and incisive, inclusive of all who are ready to take even the first step in Christian discipleship, incisive in that it continuously presses its members to go further in experimental, pioneering living as their Christian insights and convictions grow. This inevitable tension in our Movement life between its democratic and its prophetic function is reflected throughout its program. It would be much easier for the Movement to be either "pious" or "radical". There are pulls within the Movement in each of these directions. But its present councils, committees and staff are convinced that this tension, which is the more difficult way in our present situation, is also the more Christian way.

### *Students and Politics*

Among students generally there is a wide range of political opinion. On many campuses there are political clubs affiliated with the major and minor political parties. In the main these are not very influential. Liberal Clubs, Chapters of the American Student Union (formed by the union of socialist, Communist and other left wing groups) are much more active and potent in affecting student opinion. Occasionally student groups, usually with the co-operation of the Christian Associations, make sorties into the political arena, as in the case of legislative hearings on teachers' oath bills, cases involving the R.O.T.C., etc.

Students have been the most responsive group to the appeal of the Emergency Peace Campaign (recently formed by the American Friends Service Committee) and it is chiefly to them that the Emergency Peace Campaign looks for aid and service in working at a subsistence or self-supporting level for the promotion of intelligent international good will. This whole two-year movement is drawing heavily on the Christian leadership trained through the Student Christian Movement.

The clear majority of students in the United States of America favor entry into the World Court and the League of Nations. An overwhelming majority of those in the Student Movement take this position. In all of the liberal and left-wing organizations like the American Student Union and United Front activities (such as the strike against war) members of the Student Movement take an active, often a leading, part.

The Federal Government has come in the last two or three years to have a more realistic concern for the higher education of the youth of the United States of America than ever before. It has provided approximately 100,000 jobs for students who were either destitute or severely handicapped and were working their way through college.

*What does the Student Christian Movement do to promote International Understanding ?*

The specific activities of the Student Movement in behalf of international understanding include a wide range. Its local, inter-collegiate and national conferences invariably stress this as an inescapable part of our total Christian message. Discussion groups on social and economic questions stress the international implications of a Christian approach in these fields. Speakers and study outlines on peace, the Reserve Officers Training Corps, the economic and political causes of war are used. This past year national commissions on economics and international education have published study outlines on "War in the World", "The Reserve Officers Training Corps" and "The United Front". This last-named subject is the center of acute interest just now, because it raises so many questions regarding the conditions under which the Student Movement can join with other groups in the cause of peace and international understanding. Education about the Federation has been found to be a telling form of international education; in several sections model World's Student Christian Federation Conferences are held annually. Federation leaders like T. Z. Koo, Francis Miller, Luther Tucker and W. A. Visser 't Hooft have been of inestimable help. Our recently expanded contacts with the Canadian Student Christian Movement through the Council of North American Student Movements and through fraternal delegates at conferences have widened our horizons and deepened our sense of Federation solidarity. Similarly, the Anglo-American conferences of a few years ago and the Canadian-British-American Reading Party of this year have been happy occasions for enriching world fellowship. The privilege of sharing in the planning for this present conference has brought values to our Movement entirely apart from the value of the conference itself. Many other



phases of our program might well be mentioned in this summary ; but one does deserve particular notice. This is the growth in recent years of definite projects in building international understanding and good will. For example, we are deeply indebted to the Indian Movement and to the Chinese Movement for their cordial invitations to us to send representatives of our Movement to them.

The project of sending four of our leaders to India was shared in by students in all sections of the United States of America. By giving money students felt they were participating in something worth while, not simply discussing an interesting problem. In the case of the invitation from China, one of the Field Councils undertook to send one of its own members to work with the Student Christian Movement and to maintain him there.

In many parts of the Movement, and especially in the National Councils, there is a growing conviction that through the world-wide mission of the Christian Church there is a new opportunity for the Student Movement to make a contribution to international understanding. Just how this may be expressed is not yet certain ; but the direction of concern is increasingly clear. We in the Student Movement in the United States of America have much to learn from other movements in this area ; all that has been said in this brief report is offered with humility and an eager desire to increase the effectiveness of our program, but with an unswerving certainty that in our day God calls us anew to the old adventure, to go further with Him, that they all may be one.

## REPORTS FROM CONFERENCE COMMISSIONS

*The following reports were prepared by Commissions which worked during the Conference. The entire membership of the Conference was divided among the six Commissions. Each Commission prepared its report for submission to the Executive Committee of the Federation and to the National Student Christian Movements represented in the Conference. The reports were received by the Conference as a whole for transmission to the Executive Committee, and were returned to the respective Commissions for revision in the light of Conference discussion. Responsibility for the content of each report rests with the Commission concerned.*

### Report of Commission on the Christian Message

We started our work by hearing from representatives of various national groups the characteristic aspects of the Christian message which the various S.C.M.s around the Pacific present to students. Bible study is emphasized by Australia and New Zealand. Barthian thought seems strong in Japan and New Zealand. The social aspect was specially stressed in Canada, India, China and the U.S.A., while this emphasis in Mexico grows out of a renewed Evangelical faith.

The group then proceeded to define the special aim of the Commission. It was decided to answer the following questions : 1) Is there an essential unity that holds the Federation together in spite of divergent trends of thought? While we try to understand why we differ, should we not call one another back to our common heritage? 2) What is our message to the outside world, particularly in the light of our deep concern for its present situation, and for the great groups of students we have not yet reached?

When we began, we tended to classify ourselves into national groups, but as our mutual wrestling progressed these distinctions broke down, and we often found ourselves closer to the kindred spirits from other countries than to some of our own national group.

Some idea of the intensity of our discussion can be gained from the following statements coming from many countries, reflecting the radically divergent views expressed in our groups.

- Miss A. : " We emphasize the uniqueness of Christ and study why He is unique. "
- Miss B. : " The appeal of Christianity to the mind of our young people is especially in terms of its social effectiveness and social dynamic. "
- Mr. C. : " I believe the central point in the Christian message is the question of sin. What is the content of fact in sin? "
- Mr. D. : " From my background it seems wrong to ask what *I* think. As a member of the Catholic Church I teach what the Church teaches. I should like to know if we all agree to the facts stated in the Apostle's Creed? "
- Mr. E. : " We all seek fullness of life. Jesus helps us to understand it. "
- Mr. F. : " I would start by saying that man, as he is, is faced by a threefold frustration, doomed to be disappointed intellectually, morally, and in the inevitable death and incompleteness of his life. To man in that situation comes one in history who can speak to him in his hopelessness. So I take students to Christ in the Scriptures. There they see one who speaks with authority. "
- Mr. G. : " I would start with *choice* — a choice of what will dominate a man's life, some sort of absolute. There was a historical person who said, 'I reveal God'. When we look at that personality we have to decide — 'Was he crazy or was he true?' What are we going to do about Christ? "
- Mr. H. : " There is a wider front of searching than just going back to a study of the Gospels, a God-centered search rather than one that is particularly Christ-centered. "
- Mr. I. : " The experimentalism of our attitude results in special interest in the wide-open future, with only occasional reverent backward glances. "

We struggled with these differences, regarding man's condition, the nature of authority, God's part and man's part in the world's salvation. Oftentimes English failed us, we went back into our own languages in our effort to express our burning convictions; we strained our ears to understand strange languages and so catch the other's point of view. At times our differences loomed larger than our agreements. We literally 'agonized' over these problems.

But man's despair is God's opportunity. When our differences threatened to overwhelm us, accounts of their personal experiences

from Mexican and Chinese delegates brought us back to the realization that God is in our midst, working in a very real way with individuals. Here we found a certain unity; and from this time on the tension in our group seemed to decrease. We felt we had a great common heritage. We agreed on the following :

1. That God, as revealed through Jesus Christ, lives and works among us.
2. That man and society are dependent upon God for their fulfilment.
3. That men and women of our generation in great numbers, are unmindful of this imperative relationship or indifferent to its demands.
4. That this blindness and indifference are at the root of our individual and social frustration.
5. That the hope of personal and social salvation lies in men's return to God as the centre of life, and in their readiness to yield to Him in humility, in order to be cleansed of the arrogant self-sufficient attitude that shuts them out from His Divine working.
6. That the way to return to God is to commit ourselves to Christ, who is the revelation of God in human history and the one who did yield utterly to the Will of God. In Him therefore we envisage God and the way that brings life, and we receive the power to give ourselves in devotion to God.
7. That the men and women who have thus turned to God through Christ, in spite of their differences in thought and expression, constitute a world-wide community through which flows a unifying life, strengthening the several members in their common loyalty and inspiring them for Christian living.
8. These truths have certain direct implications for human living and social organization, and therefore lay upon us certain demands in the form of Christian ethics, the exact character of which is to be determined through faithful effort to find God at the centre of every situation as it arises.
9. As an aid to Christian living, then, an ardent study of the Bible is imperative, for there we are confronted with a clear portrayal of life lived in relation to God.

Inasmuch as many of us regard the above statement as inadequate taken by itself, we would supplement it with various emphases along the lines indicated in the first part of the report.



Bewildered by the theological terms and new ideas that flew back and forth, the undergraduate members of our Commission held two separate meetings. They found that they did not know enough concerning the Bible and should therefore study it more. They wanted to know the ways and means by which we could continue the study started in this Conference.

The following suggestions were made :

*a.* Correspondence. Each Movement might appoint certain of its members to correspond with another country, exchanging results of their study on the Christian message. Along this line it was reported that a group of graduates in an American University was greatly stimulated by joining with a similar group in England in the study of the same book, exchanging the results of each discussion.

*b.* Exchange of literature, e.g. Bible study outlines, devotional material, publication lists, reading lists and S.C.M. magazines. To facilitate this, groups in various Universities in one country might subscribe the money to finance such schemes as a definite project.

*c.* Become a 'Friend of the Federation', thereby receiving all Federation publications, including *The Student World* and the monthly news-sheet.

*d.* Devote a session of national and regional conferences to a model Federation meeting, in which several members, after special preparation present the thought and work of S.C.M.s in other countries.

*e.* International Bible study conferences to be held in the Pacific Area. E.g. it was felt that a Bible study camp for members of the Chinese, Korean and Japanese S.C.M.s might help more to establish the Christian community than a general conference on international reconciliation.

*f.* It was urged that the Federation Executive consider the preparation and publication of Bible study material.

*g.* That fullest use should be made of University resources, e.g. courses on religion and philosophy.

We have come through a week of searching of mind and heart. For our interchange of views, complicated by all the varying backgrounds of our several nations, has reproduced, in miniature form, the age-old struggle in Christian thought. It has been a conflict of viewpoints, in which Anglo-Catholic, Evangelical, Liberal, Continental and various realistic theologies have clashed. The facts that we have grown in friendship and confidence throughout this persistent discussion, that we have reached a common agreement, and that we, more than ever, want to live and work together, are evidence of a deep

community. They are strong evidence, in fact, that we have a Federation, a common life grounded in a common loyalty. The enthusiasm with which we, the members of this Commission, endorse the affirmations to which we have been led, impels us to urge them as convictions to be shared. We therefore feel the obligation laid upon us to spread them as a basis for a common message for our time.

### Report of Commission on Missions

In the presentation of its Report, the Commission wishes to make clear that this is in no sense a document for public consumption. Its recommendations are not those of experts in the field; and its discussions were necessarily too brief for adequate consideration of the subject. Rather, the Report is offered to the World's Student Christian Federation and its various Movements with the thought that it should be incorporated into the life and thought of the whole and of each unit. The Report will become significant only as its ideas and recommendations are realized in the Student Christian Movements of the World Christian Community.

The report is rooted in the past life of the Federation and points toward the future. The Commission considered the work of the Basle Conference on Missions in 1935, though its own task was seen to be quite different from that of the Conference. It also considered the fact of the International Missionary Council Meeting in the Far East in 1938, to which a representative of each of the Movements of the Federation has been invited. The Report includes recommendations relative to that meeting, as well as the suggestion that the Federation should provide for a more thorough consideration of these problems prior to the Far Eastern meeting.

#### *The Nature of Christian Missions*

The fundamental nature of the missionary enterprise is to be seen in the conception of the World Christian Community. While definite ethical content is essential for its life, the community is based on what God has done and is doing in the world. It is a fellowship in which all men are drawn into one brotherhood. It is the nature of Christian missions to strengthen and increase the world community by making known to men Jesus Christ and His universal Gospel. It was emphasized that there are not two "gospels", one social and the other individual. There is one Gospel, but the nature of it is such that it will affect all the relations of life — personal, economic, political, international and racial.

The organized expression in Churches, missionary societies, etc., of the ideals of the Christian community led to a discussion as to whether missions could be justly described as "an expression of Western imperialism" or "one aspect of a more general process of cultural interpenetration". While it was felt that neither of these descriptions could be regarded as wholly true, it had to be admitted that the world mission had been associated with these two processes in the past. It was recognized that no matter how sincerely a missionary might try, it would be impossible for him to dissociate his message entirely from the cultural forms in which he naturally expressed it. Nevertheless it was strongly felt that he should continually seek to distinguish the Christian message from the trappings of his native culture.

Those who believe in the reality of the World Christian Community are called to give practical expression to this belief wherever they live, whether it be a college or a village in the East or in the West. In this sense all Christians are missionaries, and only when this fact is realized can the Christian community be progressively established. What gives point, however, to the common usage of the term "missionary" in the restricted sense of one who goes to work in a country other than his own, is the tremendous change in outlook that is necessary if he is to identify himself with the life of another people.

Further, those who have discovered the reality of a World Christian Community will see that it will need strengthening at one point more than another, and must be prepared to go to meet that need. For this task they must draw continually upon a larger fellowship for inspiration, courage and support. Some members of the group were convinced that it is in the Church that this fellowship is found. It has to be admitted, however, that the fragments of the Church that we see — "the Church at the corner" — do not always show forth the real life of the World Christian Community. For some members of the group, therefore, the fellowship of the World Christian Community transcends the organized Churches. For others there was an inescapable obligation to work within the Churches to make them conscious parts of the World Christian Community.

#### *In what Factors does the World Christian Community consist?*

The reference to "sending" and "receiving" countries, while useful, was agreed to be fundamentally false in a Christian Community which is a World Christian Community; true community always consists in sharing. Examples are seen in the visit of the Negro Delegation to India, and of such men as Dr. Koo and Dr. Kagawa to the United States and other "Western" countries.

With reference to the more specific question of the part that men and women play in the building of the World Christian Community, the Commission agreed that such persons should —

a. know as much as possible about the racial, religious, economic, political and cultural experience of the people with whom they live and the country in which they work.

b. identify themselves with the life of the people to whom they go, as far as possible adapting themselves to their standards of living.

c. act always on a basis of sharing, expecting to receive as well as to give.

d. be prepared to change pre-conceived attitudes and pre-determined ideas as to methods of work, respect religious leaders of other nations and races, and be willing to be directed by them.

e. work for the reconstruction of human society as one of the essential tasks in realizing the World Christian Community.

*Concerning the International Missionary Council Meeting, 1938*

In the light of its discussions, the Commission feels that there are many matters relative to the mission of the Church which should be carefully considered by specialized groups. We list below a number of questions which we suggest that representatives of the W.S.C.F. should discuss with members of the International Missionary Council at the Far Eastern Meeting in 1938. We also recommend that the General Committee of the W.S.C.F. should arrange a meeting of our representatives prior to that meeting for further consideration of these and other points.

We recognize that the most pressing issue of the 1938 Conference will be the strengthening of the younger Churches. Accordingly we suggest the following points :

1. *Leadership in the Younger Churches*

a. Since the leadership of the indigenous church should ultimately be entirely in the hands of the local leaders, the sending agencies should emphasize the training of leadership which will replace that drawn from other countries.

b. Selection of missionaries should pass more definitely into the hands of nationals. Especially would it seem desirable for representatives of the younger Churches to have a share in the selection of missionary candidates. Happily, there are several instances of pioneering in this direction. We urge the International Missionary Council to further action towards this end.



c. Particularly with regard to youth work, we recommend that missionaries working with the younger Churches should be of the kind who are able to appreciate the point of view of younger national leaders. This quality is concerned with attitude of mind rather than with age.

## 2. *Finance*

We favour the policy of making special funds available for the use of the indigenous Churches (for example, for use in leadership training), without restrictions on the use of such funds. This would place indigenous Churches in a primary position and the foreign boards in a secondary position.

## 3. *Expressions of Christianity*

a. Much more encouragement should be given to the development of a more distinctive indigenous cultural atmosphere for the younger Churches. For example, in China, hymns written by Chinese should be the natural expression of worship; but too often all worship materials and forms that are available or even encouraged are of Western origin.

b. Too much stress cannot be laid upon the need for a united Christian witness in the World Christian Community. The weakness and lack of effectiveness in program and administration caused by denominational cleavages are obvious, and must aggressively and progressively be eliminated.

## *Suggestions to Student Christian Movements*

In the Commission's sessions, considerable criticism was levelled at current attitudes towards missionary work. Apart from the vast mass of indifference, there is a great deal of sentimentality, ignorance, superiority and smugness in the attitude of many people. Students were classed as some of the worst offenders in this respect. Hence, we offer a number of urgent suggestions to the Student Christian Movements within the Federation in the field of education concerning the World Christian Community.

### 1. *Interchange of staff members of the S.C.M.s. of various countries*

Experiments with this plan have been extremely successful. We recommend that all S.C.M.s. should consider this matter very definitely in their first Executive meetings of the Fall.

2. *Increase in the Federation Staff* as soon as practicable, with the expansion of travel schedules of Officers and Secretaries.

3. *More effective use of students studying or travelling in other countries*

a. S.C.M. leaders in Eastern countries wish to be informed by S.C.M. leaders in countries accustomed to having guest students from abroad, as to the type of things they would be expected to do. This will enable the students to be more effectively prepared for the demands made upon them.

b. Notes on both the plans and the qualifications of such students should be furnished by their S.C.M. to the S.C.M. in the countries to which they go.

c. The students should be urged to identify themselves with the S.C.M. upon their arrival.

d. S.C.M.s. should be careful not to exploit these guest students by overworking them.

e. The W.S.C.F. office, possibly through the Federation News-sheet, could be used as a channel for information concerning the movements of students from one country to another.

4. *Educational Methods*

The Commission urges that National Movements should rethink their total programme in line with its contribution towards the World Christian Community. The following educational methods are highly desirable for increasing information and conviction about the world mission of the Church. However, this list is merely suggestive and not in any sense exhaustive.

a. Study classes on such subjects as : the nature of the World Christian Community ; well-rounded studies of specific countries ; the history of missions ; the issues basic to international conflicts, etc.

b. Use of the dramatic method and of visual aids such as motion pictures.

c. Emphasis upon the World Christian Community in conferences, camps, etc.

d. Specific and constant interpretation of the Federation, especially in the observance of the Day of Prayer.

5. *Workers in the World Christian Community*

It is clear from student and adult leaders of the younger Churches that Christian workers from abroad are still urgently needed. With one accord all point out that they want missionaries of a certain kind — namely, with a World's Student Federation point of view.

One puts it, "We want people with a Student Christian Movement mentality". This call places a serious responsibility upon the Student Christian Movements of the world.

We also think of the great areas of the world where the Christian Community is not as yet established and where there are no outposts of Christianity. This is a challenge to pioneering comparable to the early of the Federation.

We recommend more adequate handling of the problem of locating the right persons for work in the younger Churches and in weak sections of the World Christian Community. For example, all Movements should have lists of first-class students who would consider service abroad or at home for a specialized task if called by Christian agency.

We also recommend a serious facing of the matter of vocational guidance for students within the Federation. Students need help in discovering the Will of God for their lives and in knowing where they are most urgently needed in the work of the World Community.

#### 6. *Permanent Commission on Missions*

We recommend to the Executive of the World's Student Christian Federation the formation of a permanent Commission on Missions. This group would serve to care for the Christian missionary emphasis within the Federation, and perhaps to bind together in an international fellowship the Student Volunteers of the various National Movements. More particularly, it would begin at once to make plans for the World's Student Christian Federation delegation at the Far Eastern Meeting of the International Missionary Council in 1938.

#### 7. *Conclusion*

In conclusion, the S.C.M.s united in the W.S.C.F. should, like the whole World Christian Community, break from conventional patterns and adventure into new fields. In the words of Kiang Wen-Han they should "face the world, challenge the world, and change the world".

### Report of Commission on Christian Students and Social Justice

A general discussion of the circumstances and the attitudes characteristic of the various Movements revealed that there is a variety of conditions so great that it is virtually impossible to define any special questions as characteristic of the whole area. China for example is in the process of rapid modernization and demand for change

in social forms. She has to contend with illiteracy, with the urgent problems of rural reconstruction, and with an urgent threat to national independence. In New Zealand and Australia, on the other hand, such a situation of urgency is entirely absent. Here there are by no means clearly-defined classes, and there is a degree of social security unknown to China or even to Japan.

The Commission then passed to consider the nature of the Christian Gospel in its relevance to the questions of social justice, and to an attempt to make a statement which might serve as a rallying-point for a new attack on the social problem, and a focus for our loyalty in times of crisis. Preliminary notice should be taken of these three points :

1. In countries where the outlook among students is " liberal " in religious thinking (e.g. in U.S.A. and China), there is a predominating concern with the social issue, and a distrust of any form of Christianity which has no relevance to questions of social change.

2. In Japan, where there has been what we would call an " anti-liberal " movement in Christian thinking among students, chiefly because of governmental pressure, a reaction against Marxism, and the influence of the Barthian Theology, this new attitude has diverted attention from the social issue, so that there are now two groups among Christian students — those whose concern is with the problems of society, and those who have turned to personal religion.

3. New Zealand has found that a movement in theology similar to that in Japan could occur without neglect of social questions. Rather the abandonment of liberal idealism has meant a deeper apprehension of the issues relating to society, and a more basic examination of the questions of social change. This reaction against liberalism as an inadequate basis for social thinking is beginning in some parts of the U.S.A.

### *Affirmations*

The Commission affirms that the fact of Christ drives Christians to questions of social justice. Some would say that Jesus is relevant as the master exponent of social ideals, ideals in the light of which the present social order comes seriously short, in that it embodies a denial of the Fatherhood of God and the Brotherhood of all men under God, principles upon which Jesus laid strong insistence. Others would state the issue thus : that from the starting point of the Incarnation, by which God lays claim to the lives of all men and of all societies, it becomes necessary to examine our corporate life as men in society to discover whether in social and economic relations the claims of



God are being met. This forms a basis for criticism of modern society. Others again would hold what they call "a middle position", affirming that Jesus, by manifesting the Sovereignty of God in His own Life, shows the absolute Sovereignty of God over all phases of individual and social living.

The Commission affirms that the meaning of the Person of Jesus Christ has urgent reference not only to individual lives but to the corporate life of men in society. Not only have we as individuals to do with God who calls us to repentance and a life of faith, but social and economic relations have to submit to the test of God's holy Will made known in Jesus Christ. The redemptive purpose of God deals not with men *in vacuo*; there are no such men. It deals with men as they are — in relations of responsibility with their fellows which require devoted handling of their material concerns. Christian faith is unreal unless it issues in a realistic attention to social duty.

From this starting-point we make a radical criticism of modern society, testing it by the most exacting standard, the Will of God revealed in Jesus Christ. To know His Will we must dedicate ourselves in heart and mind to the securing of a deep understanding of contemporary history.

It is especially important that we should relearn the social significance of the Church as a visible community.

### *Criticism of Modern Society*

For the right understanding of social relations, it is most essential that an unprejudiced attempt be made to master the essential features of our industrial order, for the capitalist organization of industrial life largely determines social relationships. It is impossible to make a useful approach to particular social issues unless they are seen within the whole context of the competitive order.

When we say that social forms have been largely determined by capitalist organization, we accept the fact that capitalism has brought a great measure of industrial productivity, and that it has been associated with some measure of personal freedom and with some form of democracy. However, we have to notice that in major industrialized countries now productivity is purposely restricted and there is a wide suppression of freedom of opinion. Curtailment of freedom has been noticed in varying degrees in all the countries represented, while we know that in Germany, Italy, Japan, and to a lesser degree in the U.S.A. and China, it has interfered with student expression and in some cases with S.C.M. work.

We desire to arouse concern on this matter throughout the Movements in the Pacific area. Intelligent action requires an understand-

ding of the salient features of capitalist organization. For such an understanding it is necessary to take seriously the Marxian account of social change and analysis of contemporary society, whether we find that account and analysis acceptable or not. Marxism holds that social development, from tribalism through feudalism, has been determined by tension and strife between groups whose economic interests were opposed. We have reached the end of an era. Capitalism must end, as feudalism ended, because the conditions which created and sustained it no longer exist. Marxists point to the recurring crisis of this century. Each "depression" has left the structure of industry less stable, with a greater volume of labour unemployed and the concentration of industrial power in fewer hands. Thus the structure of capitalist society is becoming topheavy, and will collapse as soon as the proletariat are sufficiently numerous and informed to take control. The decay of capitalism and the spread of class-consciousness are rapidly creating this situation, so that the end of capitalism cannot be long delayed. It probably awaits only another economic crisis.

On the Marxist view our present social order is condemned by history and its days are numbered. It will shortly make way for a classless society in which industrial power will be vested in the people as a whole.

The Commission calls attention to this analysis, and especially emphasizes the need for understanding imperialism — the development of industrial units having a national character — as relating to the situation in the Pacific area. Imperialism means political or economic domination for commercial advantage, and denies world community. When capitalism develops to imperialism, it intensifies international friction in such a way as to make war virtually inevitable.

With regard to Marxism, the Commission desires to explain that, while we must take this theory very seriously as a sociological analysis, it does not present itself to us merely as a social theory. We have to discriminate carefully between Marxian social theory and Marxian atheistic philosophy.

The Commission considers it impossible to make a thorough analysis of capitalism without being brought to face the phenomenon of Fascism. We believe that Fascism, whatever be the full explanation of it, cannot be understood unless it be seen as being largely an economic phenomenon, closely related to the dilemma of capitalism and growing industrial discontent. The characteristics of Fascism — dictatorship, creation of national and racial myths, suppression of opinion, state censorship of the press, and concentration camps — all this regimentation seems to us to reveal the operation of dominant

economic interests seeking to combat any real change in the *status quo*. It is important to look behind the externals of Fascism to its real nature as revealed in action.

At this point we suggest that the following tests must be applied to capitalism or to any suggested alternative :

1. It must not make men subservient to commercial advantage.
2. It must not bring men commercially into relationships where the gain of one is loss to another. It must not embody exploitation.
3. It must contribute to and not hinder the building of world community. These tests relate chiefly to economic factors. Other tests of a spiritual or moral nature will also have to be applied.

### *The Question of Violence*

The Commission could not formulate precise conclusions on this matter. There are two points to be noted :

1. The term " violence " should not be loosely used. Can it be used, for example, as simply synonymous with " force " ? Situations should be examined to discover the form, degree, and direction of any compulsion involved. Some may find it necessary to oppose all force ; but hasty generalizations must be avoided.
2. Discussion of social change tends to oppose violent revolution, without recognizing that compulsion on individuals and groups is of the very nature of our *status quo*.

### *Individual and Group Action*

The Church is tragically unaware of the urgency of the problems of social justice. Our first word must be a word of confession for the way in which we have capitulated to current social and class standards.

We must find ways by which we may more fully take upon ourselves the burden of social wrong. What this means in practical economic terms requires strenuous investigation by all our Movements. We desire to draw attention to a procedure suggested by Lex Miller in an address reported in the special Conference Issue of *The Student World*. This procedure seems to us a possible way of achieving that " declassing " of ourselves which is a necessary first step in obedience to the Gospel, whatever else may be socially necessary.

We should seek by example and influence to embody economic brotherliness more fully in the life of the Church, and to prepare ourselves and others to accept drastic social change.

*N.B.:* With reference to the whole question of " the identification of ourselves with the under-privileged ", we recognize the

danger that we may adopt a patronizing attitude, or be accused of patronage even by those we seek to help. The persistent efforts of more than one generation may be needed to overcome this obstacle. It is also important to realize that there are limits to the degree to which many middle-class people can truly "identify" themselves with those of the working-class.

*The Special Work of the S.C.M.*

We tabulate the following responsibilities of the Movement itself :

1. *Study is paramount.* We have an opportunity as students to acquire information — an opportunity which is not likely to recur for most of us. Direct contact with the social situation must be sought. Circles should not be merely "gas-rings".

Suggestions : a) Social study week-ends — or "laboratories" working for longer periods — have been used in several Movements. In China, rural surveys have been undertaken. b) China holds summer conferences on sites chosen for their accessibility to some significant social experiment, or as offering opportunity for socially-constructive manual work. c) Conferences to study Christian teaching in its bearing on social realities. Much social passion has an inadequate basis, and much theological "correctness" is unrelated to social issues (see report of Federation Conference on Social Issues held at Swanwick). d) Special attention might usefully be given to two developments in contemporary society : (i) the co-operative movements, as in the U.S.A. and Japan ; (ii) non-revolutionary social experiments, such as those in Sweden and in Denmark.

2. We must provide lay leadership for the Church. Movement members should go to the life of the Church equipped with knowledge and insight with regard to social issues, such as cannot normally be accessible to most lay folk. We should therefore be prepared and equipped humbly to serve the whole Christian community with such knowledge as we are able to gather.

3. Christian specialists are urgently needed in all spheres ; and we must encourage members to equip themselves for pioneering work in the professions and in industry.

*The cost of pioneering.* In all our Movements there are individuals — and if we work effectively, there should be many more — who are paying a heavy price for pioneering in Christian social living. We must build in the Movement and the Church such real community that the cost of pioneering action is borne, not by the individuals themselves or their dependents, but by the whole group.



*United Action with Non-Christian Groups*

Experience does not permit of any general conclusion about "united front" activities in social questions. Where such action is undertaken, however, the following procedure, adopted by the U.S.A., may be useful :

1. Co-operation to be on specific issues only.
2. All decisions of planning committee to be unanimous.
3. No publicity to be issued unless unanimously authorized by the "united front" committee.

*Addendum*

From the discussion of the report in the general conference, two points emerged which may usefully be mentioned here :

1. Some, who thought it important to study co-operatives so that we may know what their real possibilities are, issued a warning lest we should too readily accept them as opening the way to a radical reconstruction of society. It was questioned whether co-operatives could touch basic economic relationships.

2. There was an obvious desire that study and experimentation should be specially directed towards discovering what was called "a Christian technique of social change". It was held that while we must certainly try as individuals and as a group to live justly and to use our influence towards social justice, we must also discover realistic practical and effective modes of action towards adjusting social and economic relations.

## Report of Commission on Christian Students and the State

*Trends in the Modern State*

We recognize that the pressures of today's national and international life have resulted in States assuming a wider and more powerful control over the lives of their citizens. This collectivist trend is expressed in many forms and aspects. We welcome such tendencies as are making possible a richer life for men, through wiser use of resources and means of production, the recognition of minority racial and cultural groups within the State, the increased sense of the worth of personality, and the protection of men from the exploitation of private greed. We oppose, however, the assumption by the State of the place of totalitarian supremacy, which demands the whole allegiance of men, and destroys that liberty which is essential to the full

growth and expression of religion. We are troubled, further, even in democratic States, by an increase in governmental restriction on the liberty of the individual, especially in regard to the expression of opinions critical of the government.

### *Conflicts with the State*

The pressure of the State becomes particularly evident in the countries of the Pacific in regard to the following specific situations :

- a. Compulsory military training, and forced participation in armed conflict in time of war ;
- b. Control of education and dissemination of information, and the suppression of freedom of speech and organization ;
- c. The imposition of heavy taxes for military purposes.

We are united in our opposition to militarism (with its little sons and daughters in the yellow press, and the grasping armament manufacturers) ; we see that many of the roots of war lie in the economic mal-adjustments and injustices of the capitalistic system. We urge upon all the necessity of working for the elimination of the causes of wars. Christians should seek constantly to create public opinion concerning the facts of international exploitation, inequalities and injustices. They should also seek to affect the policies of their governments in international questions. While unable to reach agreement concerning the participation of Christians in armed conflicts, we affirm the necessity of reaching a judgment concerning our Christian duty in a war situation in the light of the conscience of the individual and his responsibility to the world brotherhood of Christians, who are called of God to be the light of the world.

### *The Christian Attitude toward the State*

We affirm that :

a. Our loyalty to the State must be secondary to our responsibility for the extension of a Christian world community. We are therefore bound to oppose every denial of brotherhood, every usurpation by the State of the supreme allegiance of men, and to strive toward the achievement of a co-operative society in which all individuals will be able to make their contribution.

b. The ultimate responsibility for Christian decision rests with the individual Christian who stands before God as a member of the Christian community, but, nevertheless, is personally responsible to God alone. As fellow Christians, we must strive to secure recognition of the validity of this Christian witness, and must seek to sustain and

support individuals in such situations (e.g. the conscientious objector).

c. Love and devotion to our country is not incompatible with our Christian faith. We have an inescapable duty as Christians to make the government of the State increasingly a fit instrument of God in establishing justice.

d. Acknowledging sin and wrongs in the actions of our State and government, and our share and acquiescence in them, we must repent, and call others to repentance.

e. There is a grave danger to any Church or group of Christians which seeks to advance Christianity by compromising with the ruling group, and by failing to show forth the full ethical claims of God upon man.

*The Task of the World's Student Christian Federation in these Matters*

We urge the members and officers of the W.S.C.F. and our S.C.M.s to a threefold program of worship, study and work, to adjust our State nearer to God's principles.

Our study should include :

1. The discussion of the political, social and economic causes of the growth of the totalitarian State, and the best Christian approach to these problems.

2. The consideration of the proper functions of the State, in regulating the economic, political and international life of the nation ; and the State's part in maintaining law and order at home and abroad.

3. The status of compulsory military training.

4. The situation of those who, for Christian reasons, oppose legal restrictions of the State.

5. The nature and function of the Christian Church, the history of its relationship to the State, and its responsibility in developing a conscience whereby the actions of the State may be judged. We draw attention especially to the material being prepared by the Universal Christian Council for its conference in Oxford in 1937.

Our work should include :

1. United opposition to militarism as a system.

2. The support, in the event of war, of all possible non-violent solutions and agencies for reconciliation.

3. The evidencing of practical moral and spiritual support to students and other fellow-Christians who may face crises and persecution because of loyalty to their conscience and their faith.

4. Encouragement to members of the S.C.M. in participating in creative social experiments such as rural work, co-operatives, etc.

5. A recommendation that the Federation, through *The Student World* and other media, release study materials suitable for the use of students dealing with the field of this report in worship, study and work.

6. Active participation in the affairs of State, as a Christian citizen, to bring about a society of justice and peace.

### Report of Commission on Christian Students and International Understanding

The Commission on Christian Students and International Understanding was made up of thirty-two representatives of eleven nationalities : Canada, China, Great Britain, Hawaii, India, Japan, Korea, Mexico, New Zealand, the Philippines, and the United States of America.

#### *The Importance of International Understanding*

The Commission defined international understanding as consisting of three parts : first, from the historical point of view, the people of one country must have a general knowledge of the cultural attainments of the people of the other country and a psychological readiness to appreciate them ; secondly, facing the present situation, we must make reliable information available to peoples of various countries so that they can make unprejudiced judgments ; thirdly, we as Christian students must dedicate ourselves to the aggressive extension of the Christian World Community we find demonstrated in the spirit of this Conference.

Viewing developments in the Pacific basin, we could not help feeling that some volcanic eruption is not far off. There are at least two areas of conflict which may lead to war. First, the area of conflicting national interests, political and economic ; secondly, the area of conflicting ideologies such as those of capitalism and communism. War brings incalculable human suffering. Christianity stands for peace, a real peace that is concerned primarily with ministering to human need, that implies equality of opportunity, freedom, and justice. The promotion of international understanding as a preventive for war is a most important concern of Christian students.



*Obstacles to International Understanding*

The Commission is convinced that the obstacles to international understanding to a large extent grow out of rampant economic nationalism. The present unrest in the Pacific therefore is in part owing to the common sin of our humanity — particularly of the Occidental national — in this respect.

Following are some of the obstacles to international understanding noted in the Commission :

a) Conflicts due to selfish, exploitive capitalism and militaristic imperialism and economic discrimination through high tariff barriers.

b) Conflicts between the conqueror and the oppressed. We cannot accept the *status quo* as always a satisfactory basis for peace.

c) Breakdown of existing peace machinery in the Pacific Area. The three treaties intended to insure peace, the Nine-Power Pact, the Covenant of the League of Nations, and the Kellogg Pact, have become impotent and are failures.

d) Discriminatory immigration policies and strict intermarriage acts.

e) Unequal treatment of second generation Orientals, legally in Canada and socially in the United States.

f) Restriction of free expression — the curbing of radio news, censorship of press publications, and restriction of the right of public assemblage — and controlled propaganda. The Commission would urge the necessity for removal of prejudice by creating an atmosphere of truth within the National Movements.

g) Lack of contacts between Christian students of different countries of the Pacific area (see suggestions). Weak Student Christian Movements in some of the countries make wide contacts virtually impossible.

h) Language barrier which limits access to books written by nationals on international subjects.

i) Misrepresentation of people of other nations through the dissemination of unfair books, pictures, movies, the press, etc.

j) Inequality in the degree of availability of natural resources to the several nations under present economic and political structure.

*What the Members of the W.S.C.F. can do to promote International Understanding*

It will be worth while to recall what has been done or is being done by the Federation to promote international understanding. The

visits of John R. Mott and the present Officers of the Federation to different countries, aiming at the sharing of reliable information and the building of the World Christian Community, have proved of great value. The relief work done by the Federation during and after the World War helped students as well as others of both sides to understand more clearly the meaning of Christianity. In recent years, the projects of exchange students and professors carried on by both Christian and non-Christian schools are proving successful in increasing the mutual understanding of the younger generation. The student visiting teams exchanged between China and Japan were successful. The International Student Christian conferences, such as the Java Conference and this one at Oakland, and the Federation Day of Prayer, have firmly cemented the bonds of our World Christian Community.

The Commission wishes to record the deep conviction of most of its members that war is unchristian and is a violation of our brotherhood under God and of the Spirit of Christ, a violation which prostitutes truth and justice. The Commission further wishes to insist that the National Student Christian Movements make work for peace a major emphasis, recalling the fact that we claim to be followers of Jesus, whose nation was subject to foreign occupation and yet whose Life exemplified His Love and concern for the life and welfare of all men and His refusal to use His Power for the hurt of man.

The Commission has studied the technique of pacifism. There was wide difference of opinion about the possibility of challenging every member to a pledge of absolute pacifism. Some of the members felt that a Christian cannot take any part in war; others felt that the refusal to fight in certain cases might also be wrong.

The Commission was convinced that the primary task of the Federation is not to formulate policies which will become effective in the event of war, but, by making the Gospel of Love of Jesus Christ more available in the world, to increase a true and sincere desire for peace here and now, and to do all in its power to fight the causes of war.

With the hope that what has been done, or is being done, will be continued, the Commission notes the following suggestions that have come to light in its sessions :

a) That we urge on ourselves and all individual members of the W.S.C.F. the necessity for re-dedication, so that in conversations, both casual and serious, they may do all that is in their power to combat the contemporary attitude of cynicism toward and belief in the inevitability of war.

b) That we urge the various National Student Christian Movements to make an investigation of the obstacles to international understanding in their countries, and use all means in our power to relieve tensions between nations which arise as a result of the attitude of mind or the legal or economic status of their own nation.

c) That the Federation continue to study what it can do in the event of international tension to bind more closely together the Christian students of the involved nations.

d) That the Federation popularize the materials prepared by the Institute of Pacific Relations and other such organizations.

e) That the National Student Christian Movements invite returned Christian countrymen to visit colleges and Universities to give talks on the culture, customs, and recent developments of the countries where they have been, in order that their experiences may be more widely shared with the members of the Student Christian Movement. It is hoped that such contacts would help abolish prejudice and create better understanding and sympathetic concern in the realm of international relations.

f) That the Federation initiate a regional conference in a third country in case of great tension between any two countries, so as to provide a free impartial atmosphere for the Christian students of the countries concerned to exchange their opinions and renew their unity in the Federation.

g) That the Federation insist that the National Student Christian Movements exercise their responsibility for corporate action for peace. The Movements as units must constantly exercise a maximum of pressure, both political, economic, persuasive in an intensive crusade for peace and international understanding.

h) That the Federation encourage its members to study the proposals for a more just distribution of natural resources among the nations of the world.

i) That following the precedent of the exchange student plan operating at Lingnan University and the University of Hawaii, the Federation encourage the National Student Christian Movements to explore the possibilities of wider use of this method of promoting international understanding. The Commission further suggests that the Student Christian Movement of Canada and the Student Y.M.C.A. and Y.W.C.A. of the United States select three exchange students who can go to Ching Hwa University and two who can go to Yenching University at Peiping.

j) That the Federation be asked to organize an international delegation to make a tour in the Oriental countries, the tour to be made either before or after the General Committee Meeting of the Federation in the Orient in 1938.

k) That the National Student Christian Movements bring before their alumni or auxiliary members the duty of identifying themselves with Student Christian Movements wherever they are, especially in foreign countries; as in their capacity as government officials, professional or business men, they have a distinctive and valuable contribution to make to the life of the Movement and to the promotion of international good will.

## Report of Commission on Christian Students and Race Relations

### *The Situation*

A group of people who are concerned with the building of a Christian World Community must be actively engaged in the struggle toward eliminating the causes of the widespread racial conflict found in the world today. The coming together of people from all parts of the Pacific Area afforded excellent opportunity for discussion of racial relationships in the countries represented. The following brief pictures were given by delegates in order that we might gain some idea of the nature of the racial situation in their respective countries :

*Australia.* The lack of contact between the aborigines of Australia and those of European descent has in the past resulted in either apathy or the condoning of the very unfair and even inhuman treatment of them. But of late there has been a general trend towards far better relations between the two races, and an increasing sense of responsibility towards the aborigines. There is an apparent fear of economic competition between Australians and prospective Oriental immigrants. The racial problem lies then in the existence of two separate cultures which do not intermingle, and in the existence of Exclusion Acts against Oriental peoples.

*Canada.* In Canada the racial problem centers around six distinct phases. Eastern Canada has a relatively large minority of French-speaking people, and tension is revealed in the religious and economic life. Although there is no legal discrimination against the increasingly large Jewish population in Eastern Canada, social discrimination is frequently imposed. Central European farmers in the prairie sections cause a relatively small economic and social



problem. An acute racial problem is that of the Orientals in British Columbia, where they suffer social, legal and occupational discrimination, accentuated by adverse publicity on the part of self-seeking politicians. Against the small and scattered Negro population in Canada (mainly in the East) there is not legal but social discrimination.

*China.* There is tension in China in the foreign settlements. Intense political antagonism exists between the Chinese and other Orientals.

*India.* In India, tension is related to foreign domination. Today the country is awake to the age-long injustice to the untouchables. Of equal importance is the inter-communal strife between Hindus and Moslems. The discriminations against the people of India in England, America, South Africa, Fiji, Australia and New Zealand constitute a grievance in India.

*Japan.* In Japan there are two race types: the aborigines (Ainus) and the Japanese; but there is no friction between them. There is also a noticeable number of Koreans, many of whom are engaged in manual labor. There is discrimination against them socially.

*The Netherlands Indies.* In the Netherlands Indies, where there is a heterogeneous population, many racial problems arise. The economic, lingual and cultural domination of the European, and the inability on the part of the native to comprehend Dutch law, place him in a subservient position.

*Korea.* Political conflicts in Korea constitute the major racial problem. The unequal opportunities of Koreans and Japanese in political and economic fields present a barrier which tends to bring insecurity and unrest to the former, and security and power to the latter.

*Mexico.* There is no great racial problem in Mexico. However, the Mexicans in the U.S.A. experience social and occupational discrimination.

*New Zealand.* There is no discrimination between the British and the Maori people in New Zealand; but the Chinese and East Indians constitute a problem. This is evidenced in economic situations.

*The Philippines.* Race problems in the Philippines have mainly arisen in economic and social situations. There is economic antagonism among Filipinos against Chinese immigrants, who are present

in considerable numbers and who control the bulk of retail trade there, and suspicion against the Japanese, who are conducting an apparently growing economic penetration. Age-long contact and intermarriage with the Chinese has tended to lessen Filipino-Chinese tension. The Filipinos and Americans are on friendly terms, because both people are mutually interested in the forthcoming Philippine Republic. The Filipinos in the U.S.A., however, experience discrimination.

*Hawaii.* There is no serious race problem in Hawaii. The prevalent attitude of the racial groups represented there is one of indifference. This indifferent attitude of one race toward another is due perhaps to the presence of sufficient members of all races, thus making it possible for each race to remain content within its own social spheres. The so-called race discrimination in Hawaii is largely that which is supposedly experienced by the second-generation Orientals when applying for positions under white employers.

*United States.* The diversity of the racial and national groups represented in the U.S.A. makes its problem of racial prejudice perhaps the most pronounced of the countries of the Pacific Basin. Though the problem of prejudice is national in the case of any minority group, the manifestation of that prejudice in direct conflict seems to increase in proportion as the population of the minority group increases in any given locality. In the North-East section of the U.S., racial antagonism is chiefly directed against the Jews and the European immigrants. On the West Coast occurs the conflict of the Oriental *versus* the Occidental, and especially difficult is the problem of the second generation, who find themselves born American but looked upon as Oriental. The Mexican finds himself in a position not unlike that of the Oriental. The American Indians also find themselves discriminated against in some instances, but their main difficulty is in their effort to assimilate themselves into the white culture; and the Indian students seem to feel their dependence because of the protective attitude which the federal government has taken toward them.

The greatest racial tension and the most wide-spread discrimination throughout the U.S.A. seems to exist in the Negro-White relationships. A definite conflict is seen in the denial to the Negro of economic opportunity, educational advantages, legal justice, political rights, mutual participation in religious Services, social rights, and "the right to live" (See Constitution of the National Association for the Advancement of Colored People).

*Causes of Racial Antagonism*

Students of race relations are always confronted with the problem of the definition of race, the classification of races, and theories as to racial differences. This Commission had that difficulty facing it throughout its discussions. It did take note, however, of the emphases being made today by leading American anthropologists, sociologists, and psychologists. This problem of definition is pertinent to the consideration of racial antagonisms; and the group recognized the difficulty of knowing what may properly be called racial antagonism. The delegates were not always agreed on this point. Because of the great mass of conflicting opinion in this field, no effort is made here to be dogmatic on this subject.

The group was in disagreement as to the most fundamental bases of racial antagonism, but in the discussion the following were suggested: political restriction of immigration, disagreeable experiences with people of other races, erroneous judgment of a nation by one class of its people, religious differences, separate schools for different races, lack of appreciation of other cultures, fear of inter-marriage, physical differences, economic conflict, distorted racial theories (e.g. for political propaganda).

*What Can We Do ?*

(Some of the group thought that a change in the economic order is the most fundamental factor in the solution of racial antagonism, but others considered personal contacts with and appreciation of people of other races as even more important.)

*a) Secure factual knowledge :*

1. Know the thought of outstanding anthropologists, sociologists, and psychologists working in the field of race (e.g. Herskovits, Boas, Kroeber, Klineberg).

2. Know the facts about the interracial situation in our countries, communities, and Universities, and keep abreast of the trends of interracial relationships.

3. Know the forces that control thought about race, be critical of the use of those forces, such as the radio, movies, newspapers, magazines, etc., and wherever possible influence those forces for building up right racial attitudes. A good beginning-point is student publications.

4. Be intelligent about immigration laws. Work to modify them wherever their nature hinders racial harmony.

## b) Act :

1. Use such methods as the influence of groups, boycotts, legal action, and mass meetings.

2. Familiarize ourselves with the program and techniques of organizations working in this field, co-operating wherever feasible, e.g. with the National Association for the Advancement of Colored People.

c) Provide an increasing number of opportunities for interracial groups to come together to seek to understand and appreciate the life and thought of all peoples.

d) Recognize the fundamental significance of the relationship between economic maladjustment and racial tension.

Secure greater knowledge of economics (through study-groups, inquiries, experiments, reading, etc.) in order that we may work intelligently toward eliminating economic competition, and build toward a society in which people shall have the economic opportunity to be brothers.

e) Work for increasing understanding of what being a Christian demands of us in the realm of racial relationships.

*The following resolution proposed by members of the Conference who had not been members of the Commission on Christianity and Race Relations was unanimously adopted by the Conference:*

"We rejoice that our Federation is an inclusive community in which all races collaborate and make their contribution on a basis of equality, mutual respect and fellowship. We call upon our National Student Christian Movements to make this policy increasingly effective in all of their activities. We note the increase in racial tension in many areas of the world, and express our belief that membership in our Federation implies responsibility for constant effort toward the removal of racial discrimination."



## THE EDITOR'S TRAVEL DIARY

### *Dassel*

*Dassel stands for a tradition of international conferences on Christian work among schoolboys and schoolgirls, which have left a very marked impression in many countries. Although the next Dassel Conference was really due in 1937, it had been called in this year in view of the very critical situation in which many of these movements find themselves today. The Federation was represented by a small but active delegation.*

*We met in the seclusion of the Solling forest, and saw little of the new Germany except on the night when some of us went to look for a mid-summer night celebration and found ourselves suddenly transporting a young member of the Hitler youth who had jumped into the fire rather than over the fire. But the great spiritual conflict which is going on in Germany was present in our minds, and made us realize the dangerous implications of the faith which we profess.*

*It was natural and inevitable that the German delegation and the Eastern Orthodox one (this time composed of both Russians and Greeks) exerted a strong influence on the conference, and that the dominant note became the one of preparing youth for participation in the battle of the Church against the anti-Christian forces of our time. It was equally natural and inevitable that to some who came from nations where there is as yet no open conflict of this kind, this main note seemed far removed from the ordinary reality of their life and work. One could, however, not help being grateful for the intensity of conviction which came to us from the struggling Churches. Through their suffering they have earned the right to speak to and for all of us; their situation is after all only an acute form of the conflict between the Gospel and the world which in latent form is to be found in all nations.*

*It became quite clear to the Federation delegates that as a Federation we ought to take our responsibility in the field of secondary schools much more seriously. The decisions which young people must take today are largely made in school-age. Few of our National Movements have as yet seen the full implications of this fact, or taken full advantage of the opportunities offered to Christian students to help their younger comrades.*

### *Les Avants*

*One of the best aspects of the annual Summer Conference of the Federation was that we had so many National Movements or groups*

represented, and among these quite a few, e.g. those of Lithuania, Spain, Italy, and Poland, with which we have not been in sufficiently close contact in recent years. Fortunately the Conference was sufficiently small to make it possible for these twenty nationalities to be gradually transformed into a very intimate and spiritually-coherent group. We did not speak very much about the political situation, but it was constantly in our minds, and made us realize all the more acutely the preciousness and at the same time the fragility of our Federation. Were not some of us going back to a fratricidal civil war, others to a Church Conflict, others again to a Youth Congress where they would have to represent the Federation in discussion with representatives of Russian and European Communism? The main theme of the Conference, "What is a Christian?", thus became a critical question which judged at the same time the all too easy-going orthodoxy of some and the all too easy identification with secular causes of others. We saw that the Christian is the one who steers the very narrow course between the "not of the world" and the "in the world". Kagawa gave us his very best, that is the story of his life with its interplay of faith and obedience, of insight and action. During the Sunday morning Service on the Col de Jaman, Hanns Lilje risked his life by climbing up to the pulpit in the rocks which the station-master of Les Avants had arranged for him; but the Service became, in the language of the Federation's founder, a true "mountain-top experience".

#### *The Pacific Area Conference*

All nights between the two Federation Conferences at Les Avants and at Oakland had to be spent on boats or trains, but there was just enough time for a quick trip down into the Grand Canyon with the Chairman of the German Student Christian Movement. After enjoying the majestic and forbidding beauty of the Canyon's depths, but also after having required the help of cowboy and mule to bring Reinold von Thadden back to civilization, we understood better why the only other tourists who came down on their own legs, and whom we met on the trail, happened to be of French, Turkish and German nationality.

California was a relief after the heat of the dry Middle West and the interminable deserts of the Far West. And Mills College proved a most attractive conference centre, the only drawback of which was that, as a women's college, it provided us (in the words of a Japanese delegate) with "delicate, but not quite substantial food". The Conference was in its composition truly representative of the Student Christian Movements in the Pacific Area. Nevertheless, the peculiar and distinctive issues of the Pacific Area did not come as much to the foreground as most of us had expected. There were several reasons for this. One or two of the

speakers who should have dealt with Pacific problems were unable to be with us; a considerable group of delegates, particularly those from the U.S.A., came from sections of their countries which are confronted with other problems; and moreover, the real situation around the Pacific is so bound up with technical economic, political and racial issues that only specialists can deal with it in any thorough way.

When our Conference was received in International House at Berkeley together with some leaders of the Institute of Pacific Affairs, our host said that of the two Pacific Conferences, the one of Christian students, the other of statesmen and specialists, the first had a solution to offer while the second had none. Was that praise completely undeserved? It was, in so far as we did not concretely show a way out of the present confusion created by misunderstanding and the conflict of interests; but it was not, in so far as our common knowledge of the existence of an ultimate solution helped us to overcome the very real divergences among ourselves. At no point did the dynamic inherent in our common hope and common faith manifest itself more clearly than in the relations between the Chinese and Japanese delegations. Though there was no lack of frankness about the realities of the Far Eastern situation, they struggled their way through to a realization that the community of Christ is essentially stronger than the most powerful divisive forces which tend to drive men apart. And they drew the practical consequences from this insight by working out definite plans for the fostering of reconciliation and understanding between their nations.

In a similar way, the healing medicine which it is the Federation's task and privilege to apply, worked in the rather dramatic sessions of the Commission on Message. That Commission went through various crises; but thanks to the fact that there was a willingness on the part of all to face Christ as a living reality, it came to the point where common affirmation overshadowed original disagreement. Few of those who took part will ever forget the afternoon when, at a moment of what seemed a complete deadlock, a Mexican student and a Chinese woman-student broke the ice by the simple and convincing stories of their meeting with Christ. From that point onward the battle of ideas, of Barthianism and Modernism and Catholicism ceased, and the reality of the Christian faith became the crystallization-centre for the group as a whole.

What happened to this Commission happened in a less dramatic way to the Conference as a whole. Reinold von Thadden, Francis Miller, T. Z. Koo and others were agents in the wider process of crystallization. And so Mills College became a place where one could really see the Federation at work, transforming all of us, calling all of us to order, forcing all of us to turn back to the source of our community and to go forward to more uncompromising and concrete obedience.

*The Meeting of the Federation's Executive in the days after the Conference was therefore able to plan concretely for the following-up of the Conference. The main event in this process will be the Meeting of our General Committee in Japan in 1938, followed by various other meetings in China and Japan.*

*As the Executive surveyed the present situation of the Federation as a whole, it came to the conclusion that, in spite of all political and social difficulties, our Movement has once more entered upon a period of growth. And it took therefore far-reaching steps toward a reconstruction of the Federation's staff.*

*This then is the time to remember what growth really means in a Christian Community. "Neither planter nor waterer counts, but God alone Who makes the seed grow."*

V. 'T H.



## Notes on Contributors and Articles

All articles in this Number represent addresses delivered at the Pacific Area Conference of the World's Student Christian Federation at Oakland, California.

WALTER M. HORTON is professor at the Oberlin Graduate School of Theology. He is the author of *Theism and the Modern Mood*, *A Psychological Approach to Theology*, and *Realistic Theology*.

KIANG WEN-HAN is Executive Secretary of the Student Department of the Y.M.C.A. in China, and Vice-Chairman of the W.S.C.F. In preparation for the Pacific Area Conference, he has edited a symposium on *Chinese Students and Religion*, which contains ten articles by Chinese student leaders on the religious outlook among Chinese students (Order from : 13, Rue Calvin, Geneva).

T. Z. Koo is Secretary of the World's Student Christian Federation and of the World's Committee of Y.M.C.A.s. He has just completed a lecture tour in the U.S.A., and will visit several European countries as well as India during the next six months.

FRANCIS P. MILLER is Chairman of the World's Student Christian Federation. He gives major time to various organizations for political education in the U.S.A., and has just finished the writing of a book on the underlying problems of the present political situation.

LEX MILLER is the General Secretary of the Student Christian Movement in New Zealand. He is the author of several study books published by the S.C.M. in New Zealand.

### *Books Received*

We regret exceedingly that pressure of space has excluded, for a second time within a year, our regular series of book reviews. Among those books which we have received and which will receive more extended notice in our next Number, we would mention, as being especially important for oecumenical understanding, *Church and State on the European Continent*, by Professor Adolf Keller (Epworth Press, London, 6/-), and *The Gospel and the Catholic Church*, by A. Michael Ramsey (Longmans Green, London, 6/-).

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